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MAHATMA BUDDHA an ARYA REFORMER

WAS HE AN ATHEIST ?

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by

Pt. DHARMA DEVA

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ANANDA KUTIR, JWALAPUR, U. P.

पुस्तकालय

गुरुकुल कांगड़ी विश्वविद्यालय, हरिद्वार

वर्ग संख्या ....   आगत संख्या..........

पुस्तक विवरण की तिथि नीचे अंकित है। इस तिथि सहित ३० वें दिन यह पुस्तक पुस्तकालय में वापस आ जाने चाहिए। अन्यथा ५० पैसे प्रति दिन के हिसाब से विलम्ब दण्ड लगेगा।

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CONTENTS

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FOREWORD

(By Pt. Ganga Prasad Ji M. A. Retd. Chief Justice Theri-Garhwal)

I was much delighted to be asked to write a foreword for Pt. Dharma Deva Vidya Martanda's treatise "Mahatma Buddha an Arya Reformer." The author is a learned scholar of both Vedic and Buddhist literatures. He has already produced a book in Hindi under the name of बौद्धमत और वैदिक धर्म. I also happen to be the author of a book called "Fountain head of Religion" in which a full chapter has been devoted to "Buddhism is based on Vedic Religion."

1. Mahatma Buddha did not say a word which could imply that he wished to establish a new Religion. To quote from the well-Known book 'Ancient India' written by Shri R. C. Dutt 'He (Buddha) had made no new discovery. He had acquired no new knowledge. Mr. Dutt further adds: 'It would be historically wrong to suppose that Gautam Buddha consciously set himself as the founder of a new religion. On the contrary, he believed to the last that he was preaching only the ancient and pure form of religion which

had prevailed among the Hindus, among Brahmans, Shramans and others, but which had been corrupted at a later day.'

2. The Aryan society was in a very deplorable condition when Gautam Buddha appeared. There were among others two great evils then prevailing. The old varna-vyavastha of Vedic times had degenerated into a system of hereditary castes in which there was no social justice for the Shudras. The other evil was the prevalence of animal sacrifice in Yajnas which had also degenerated into cumbersome and un-meaning rituals. It was this state of affairs to reform which was the principal task of Buddha.

3. His important doctrines are the four Noble Truths and the Eightfold Noble Path. The writer has devoted a full chapter (viz. 3rd) to showing that all teachings contained in them can be traced directly to the Mantras of the Vedas. Buddha's Life Lalita Vistara shows clearly that he had studied the Vedas. Another important teaching of Buddha called Brahma Vihara (i. e. living in Brahma or God) can be traced to the following Sutra of Yoga-Darshna—

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां
भावनातश्चित्तप्रसादनम् । योगदर्शन १. ३३ ।

4. The well-known Panch Shila of Buddhism can be clearly traced to the Yoga Sutra—

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ।
(योग २. ३०)

'Not to kill any being, not to speak falsely, not to commit theft, not to have criminal sexual intercourse, not to indulge too much in luxuries—are Yamas or Rules of conduct.

5. Kutadant Sutta shows that Kutadant was a wealthy man and inclined to perform a big Yajna in which several hundreds of animals were to be killed. He went to Mahatma Buddha for advice. Mahatma Buddha told him that in a previous life, he had been the priest of a King and with his advice the King performed a Yajna in which no animal was killed. Kutadant became a disciple of Mahatma Buddha.

6. In Brahman Dhammik Sutta it is stated that a number of wealthy Brahmans went to Mahatma Buddha and questioned him about the way of life lived by Brah-

mans in Vedic times. Buddha told them that the Brahmans of Vedic age lived a very simple, pure and virtuous life and observed Brahma charya for a long period. They did not kill any animals in Yajnas. Buddha added that in later times Brahmans began to receive large gifts of wealth, cattle, chariots with horses and also beautiful women. Then they became licentious and began to eat meat. Then out of greed and selfishness, they composed verses supporting animal socrifice and interpolated them in sacred books. They showed them to King Ikkavaku and obtained his permission for killing animals in Yajnas. Then kings also began to perform Yajnas in which thousands of animals were killed. The Brahmans who had visited Mahatma Buddha were very much satisfied with his discourse and expressed their gratitude to him.

7. Mahatma Buddha was very bold in condemning the social inequalities imposed on the Shudras and low castes. while reading through his discourses, one feels as if one was listening to the speeches of Vedic Reformers like Swami Dayananda Saraswati.

8. I have already quoted Mr. R. C. Dutt saying that Mahatma Buddha did not teach any new religion. Prof.

Maxmuller and other European scholars including Rhys Davids who is considered as the greatest authority on Buddhism, also maintain the same view viz that Mahatma Buddha was a great religous Reformer.

It may be asked why he should be called an Arya Reformer. The word Arya means noble, Respectable, Pious etc. It was a favourite term with Mahatma Buddha. This is clearly shown by the fact that he calls his 'Four Noble Truths' as 'Four Arya Satyas' and his 'Eight fold Path' as 'Arya Ashtangik Marga. The following verse in Dhamma Pada calls Dharma as Arya आर्य प्रवेदिते धर्मे, सदा रमते पण्डितः 'The wise ever seek delight in Dharma taught by Aryas. Mahatma Buddha has been rightly spoken of as an Arya Reformer. No other title could better suit this treatise. I congratulate the learned writer for producing it.

Ganga Prasad

Jaipur. 16. 10. 57.

INTRODUCTION

Though Mahatma Buddha is revered all over the world as a Noble Soul, unfortunately many misconceptions have cropped up regarding his teachings. Generally he is regarded as the founder of a new religion and a non-believer in the existence of God, immortality of soul and the authority of the Vedas. This book is intended, to dispel these misconceptions, as a result of many years deep study af the Buddhist Scripures. When my article appeared in the Spcrial Buddha Jayanti Number (May 1956) In the Dharma Chakra–a monthly magazine edited by my esteemed friend Prof. N. K. Bhagawat M. A. Head of Pali Department in St Xavier College Bombey, on 'Was Mahatma Buddha an atheist ? Shri Jugal Kishor ji Birla who is not only a philanthropist, but a very great lover of Arya Dharma; appreciated it very highly and wrote a letter to Shri Pt. Indra ji Vidya Vachaspati Vice Chancellor of the Gurukula Kangri University. In this letter, while expressing his great joy at the ideas expressed in the article with authentic quotations, he requested him to ask me to write a book in Hindi and English on the subject, as

the teachings of Mahatma Buddha were generally misunderstood even by his so-called followers in India, Burma, Japan, China, Thai-Land and other countries. As my Hindi book on the subject entitled बौद्धमत और वैदिक धर्म had already been published by Arya Samaj Diwan Hall Delhi in 1952, I sent a copy of the same to esteemed Seth ji and began to write this book in response to his earnest request, made in the interest of my-manity in general and Asiatic unity in particular. It is not a translation of my Hindi book, but an independent work incorporating many things which that book did not contain. When after finishing the book in English, I informed Seth ji about it, besides giving many valuable suggestions, he kindly sent liberal donation through the All-India Arya Dharma Seva Sangh Delhi founded by him, to meet the cost of its publication. I am very much thankful to Seth Jugal Kishore ji Birla for this kind help and encouragment.

I also thank Shri Pandit Ganga Prasad ji M. A. Retired Chief Justice Tehri Garhwal who at my request has written such a learned and valuable foreword, though he has been keeping indifferent health being above 85 years.

I hope, this book will be found useful by all lovers of truth and particularly those who are eager to know the real teachings of Mahatma Buddha.

Gurukula Kangri 5. 11. 1957	}	Dharma Deva Vidya Martanda

Om

Mahatma Buddha–An Arya Reformer

CHAPTER I

DEPLORABLE STATE OF SOCIETY AT BUDDHA'S TIME

There can not be the least shadow of a doubt that Mahatma Buddha was one of the greatest men that the world has yet produced. He will always be remembered for his strong moral character, for his kindness to all beings, for the noble spirit of doing good to others, for ranunciation and other virtues. I have thc highest regard for Mahatma Buddha as a great Arya reformer. When he appeared on earth, he found people steeped in ignorance, superstition and selfishness. The pure Vedic Dharma had degenerated into dead forms, the meaningless rites and cumbrous ceremonies. The fourfold division of society based on merits and actions had been replaced by the hereditary caste system based upon birth, dividing the society into thousands of castes and sub-castes looking down upon others. No attention was paid to the purity of character

and there was endless hair-splitting in the name of philosophy. Among the so-called philosophers and wisemen of those days, there were many fatalists, pessimists, Materialists and advocates of nonaction and eternity of the material universe, preaching like Pooran Kaasap that a man did not incur sin through actions which were popularly known as bad e. g. killing, committing theft, taking another man's wife or telling a lie. Even if a man killed all the creatures on earth and raised a heap of skulls, he incurred no sin. Self control, gifts and truthfulness did not earn for him any credit.

There were well-known philosophers like Ajit Kesh Kambalin who did not believe in the utility of gifts, in sacrifice, the fruits of good and bad acts, the existence of heavenly worlds, of persons possessing higher powers According to them, it was usless to talk of the next world;. both the wise and the ignorant die and have no further life after death. There were thinkers like Prakrudh Katyayana who used to preach that there was no one to kill nor was there any one to be killed. There was no merit in doing good deeds and no sin in cutting others into

pieces with sharp weapons. Fatalism or predeterminism of the worst type was being preached by the so-called phi losophers like makkhali goshala Ajivak saying that peopel became pure or impure without any action or effort on their part. There is nothing that can purify the heart of a person, no power, no strength, no vitality, no firmness is of any use. All beings are being governed by fate and fate alone. No austerity no Brahma Charya and no character is of any worth. (See "2500 years of Buddhism" Foreward by Dr. Radha Krishnan P. 17-18)

Such were the most immoral and degrading ideas preached by great scholars in the name of philosophy. Hundreds of horses, goats, sheep, buffaloes and even cows were slaughtered in the yajnas to propitiate so-called gods and goddesses, though such practices were never sanctioned by the Vedas, as we shall presently show. The Vedic yajnas were the manifestations of the spirit of service and self-sacrifice, meant for purifying the atmosphere and thus helping in the growth of physical and mental powers. Out of ignorance and selfishness, the spirit of the Vedic yajnas was ignored, the mantras were misinterpreted and many passages were interpolated in ancient

Sanskrit books sanctioning animal sacrifices by greedy selfish persons. It was generally believed by people that all sins were washed away by taking a dip into the water of the Ganga, Yamuna, Saraswati, Sundarika and other holy rivers or visiting places of pilgrimage like Prayag, Gaya, Kashi and Jagan Nath Puri etc. A true mahatma like Gautam Buddha could not tolerate such irrational non-sensical and immoral ideas being preached in the name of religion and philosophy. His whole spirit rose in revolt against these obnoxious ideas and practices and he girded up his loins to fight against all evils which were eating into the vitals of the nation, sapping the very foundation of morality. He got disgusted with the hairsplitting useless philosophical speculations of his contemporaries (as briefly shown above) and laid all stress on the purity of character which was then being neglected altogether.

CHAPTER II

TH ESSENCE OF BUDDHA'S TEACHINGS

The following four Noble Truths and eight fold path leading to nirvana or salvation constitute the essence of Buddha's teachings. In the Buddha Vaggo of the famous Dhamma Pada, the sum and substance of the teachings of Mahatma Buddha is given in the following stanzas :—

सब्बपापस्य अकरणं, कुसलस्स उपसम्पदा ।
सचित्तपरियोदपनं, एतं बुद्धान सासनं ।।
अनूपवादो अनूपघातो, पातिमोक्खेव संवरो ।
मत्तुञ्ञाता च भत्तस्मिं, मितञ्च सयनासनं ।।
अधिचित्तो च आयोगो एतं बुद्धान सासनं ।।

(Dhamma Pada Buddha Vaggo 57)

i. e. Abstention from all evil, doing of good, purification of one's thought—this is the doctrine of the Buddhas.

Not to slander, not to injure, to live restrained by law, to be moderate in food, having resting place in a borderland or in a far off place (in seclusion) devotion to mental culture–this is the doctrine of the Buddhas or the Enlightened ones.

The Four Noble Truths (Ariya Sacch आर्य-सत्य as called by Buddha) have been laid down as follows :—

चत्तारि अरियसच्चानि, सम्मप्पञ्जाय पस्सति ॥ १२ ॥
दुक्खं दुक्खसमुप्पादं, दुक्खस्स च अतिक्कमं ।
अरियं अट्ठङ्गिकं मग्गं, दुक्खूपसमगामिनं ॥ १३ ॥
एतं खो सरणं खेमं, एतं सरणमुत्तमं ।
एतं सरणमागम्म, सब्बदुक्खा पमुच्चति ॥ १४ ॥

i. e. He who takes refuge with Buddha, the Law and the Order, he who, with clear understanding, sees the Four Holy Truths, pain, the origin of pain, the destruction of pain and the Eightfold Holy Way that leads to the Quietening of pain—that is the safe refuge, that is the best refuge; having gone to that refuge, a man is delivered from all pain.

Mahatma Buddha explained the above four Noble Truths in his first sermon at Banaras saying that the first is the noble truth of pain; birth is painful, sorrow, lamentation, dejection and despair are painful. Contact with unpleasant things is painful, not getting what one wishes in painful. In short the five groups of grasping (Skandhas) are painful.

(2) The second is the noble truth of the cause of pain, the craving, which tends to rebirth, combined with pleasure and lust, finding pleasure here and there, namely, the craving for passion, the craving for existence, the craving for non existence.

(3) The third is the noble truth of the cessation of pain, the cessation without a remainder of craving, the abandonment, forsaking, release, non-attachment.

(4) The fourth is the noble truth of the way that leads to the cessation of pain. This is the noble Eight fold way, namely, right comprehension, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration or the right state of a peaceful mind.

The words used for the Noble Eightfold Path leading to salvation are :—

सम्मादृष्टि, (सम्यग् दृष्टि) सम्मा संकप्प (सम्यक् संकल्प) सम्मा वाचा (सम्यग् वाक्) सम्मा कम्मन्त (सम्यक् कर्म) सम्मा आजीव (सम्यक् आजीविका) सम्मा व्यायाम (सम्यग् व्यायाम) सम्मा सति (सम्यक् स्मृति) सम्मा समाधि (सम्यक् समाधि)

Five Commandments of Buddha

(पंचशील)

The five commandments which are obligatory on all Buddhists, monks as well as laymen, are as follows :—

1. Let not one kill any living being.
2. Let not one take what is not given to him.
3. Let not one speak falsely.
4. Let not one drink intoxicating drinks.
5. Let not one have unchaste sexual intercourse.

THE ORIGIN OF THESE TEACHINGS

It is quite clear that these five commandments (or Panch sheelas as they are called in Buddhist Scriptures) are directly derived from the five Yamas or rules of conduct as mentioned in the following Yoga Sutra (aphorism)

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ॥

योग० १ । २ । ३० ॥

i. e. Not to kill any living being, not to speak falsely, not to commit theft, not to have unchaste sexual inter course, not to indulge too much in luxuries or sensual pleasures are the five Yamas.

The same thing is true with regard to the Four Noble Truths and Eig htfold Noble Path leading to the cessation of pain also. But before we proceed to show the origin of the above and other teachings of Mahatma Buddha, let us deal with the question whether he was the founder of a new religion or a refomer of the ancient religion which had been misinterpreted and forgotten by the people of his days.

Was Mahatma Buddha founder of a new religion ?

Our contention is that Mahatma Buddha was an Arya reformer and he did not claim to be the founder of a new religion. The very fact that he named the four truths and the Eightfold Path leading to deliverance from all pain as preached by him as Ariya Saccha (श्रार्य सत्य) and Ariya Atthangik Magga (आर्य अष्टाङ्गिक मार्ग) proves clearly that he did not claim any originality for these truths but believed them to be the teachings of the ancient Aryas for whom he had the greatest regard.

In the Dhamma Pada Pandit Vagga we are told explicitly that.

धम्मपीतिसुखं सेति, विप्पसन्नेन चेतसा ।
अरियप्पवेदिते धम्मे, सदा रमति पण्डितो ॥ ४ ॥

सं०-- धर्मं प्रीतिसुखं सेवते विप्रसन्नेन चेतसा ।
आर्यं प्रवेदिते धर्मे सदा रमते पण्डितः ॥

i. e. He who drinks deep of the Dharma, lives happily in every way, having a mind that is serene. The wise ever seek delight in the Dharma (doctrine) taught by the Aryas or noble ones.

The underlined passage is quite clear to show that Mahatma Buddha did not found a new religion but as a wise man sought delight in the Dharma taught by the ancient Aryas.

In the Magga Vagga of the Dhamma Pad we read.

वाचानुरक्खी मनसा सुसंवुतो ।
कायेन च अकुसलं न कयिरा ॥
एते तयो कम्मपथे विसोधये ।
आराधये मग्गं इसिप्पवेदितं ॥ ६ ॥

संस्कृतछाया-- वाचानुरक्षी मनसा सुसंवृतः
कायेन च अकुशलं न कुर्यात् ।
एते तयोः कर्मपथे विशोधयेत्
आराधयेन्मार्गम् ऋषिप्रवेदितम् ॥

धम्मपद २८१

i. e. Guard ye your speech, clothe ye well your mind and do no wrong with the body, these are the avenues of action which should be first purified, and then one should try to get the Path, taught by the sages (of old)

(Dhamma Pad translated by Prof. N. K. Bhagavat M. A. P. 146)

The underlined passage does not leave the least shadow of a doubt in the mind of any inpartial reader, that Mahatma Buddha was asking people to follow the noble Path taught by the sages of old.

In what great esteem did Mahatma Buddha hold the ancient Brahmans is also evident from the study of the Brahmana Dhammmika Sutta where some wealthy Brahmanas put him the question 'Are the Brahmanas now-a-days seen (engaged) in the Brahmanical Customs (dhamma) of ancient Brahmanas ? To this Buddha replies in the following strain :—

'The Brahmanas now-a-days are not seen engaged in the Brahmanical customs of the ancient Brahmanas. The old sages (isayo ऋषयः) were self restrained, penitent,

having abandoned the objects of the five senses, they studied their own welfare.

2. There were no cattle for the Brahmanas, nor gold nor corn but the riches and corn of meditation were for them, and they kept watch over the best (Vedic) treasure.
ब्राह्मं निधिमपालयन् ।

6. For forty eight years they practised Brahma Charya or Continence, the Brahmanas formerly went in search of science and exemplary Conduct.

ब्रह्मचरियं च सीलं च, अज्जवं मद्दवं तपं ।
सोरच्चं अविहिंसंच, खत्ति चापि अवण्णयुं ।।
संस्कृत छाया—ब्रह्मचर्यंच शीलं च, आर्जवं मार्दवं तपः ।
सौरत्यम् अविहिंसां च, क्षान्तिं चापि अवर्णयन् ।।

9. i. e They praised chastity and virtue, rectitude, mildness, penance, tenderness, compassion and patience.

15. They were graceful, large, handsome, renowned, Brahmanas by nature, zealous for their several works, as long as they lived in the world, this race prospered .

(याव लोके अवत्तिसु, सुखमेधित्थयं पजा ।।)

It is evident from this description of the ancient Brahmanas and sages, that Mahatma Buddha had great

reverence for them and followed the noble path taught by them.

Not only that Gautam Buddha never claimed to be the founder of a new religion, but we find people exclaiming at the end of all his discourses as given in the Brahmana Dhammika Sutta and elsewhere to the following effect :—

It is axcellent, O venerable Gotama, As one raises what has been over-thrown, reveals what has been hidden, or tells the way to him who has gone astray, or holds out an oil lamp in the dark that those who have eyes may see the objects, even so by the venerable Gotama in manifold ways the Dhamma has been illustrated.

(The Sutta nipata translated by V. Fausboll 2nd Edition Oxford P. 51)

We therefore see eye to eye with Shri Ramesh Chandra Dutt when he says in his well-known-work Ancient India Vol 11 P. 226) that It would be historically wrong to supppse that Gautam Buddha consciously set himself up as a founder of a new religion. On the contrary, he believed to the last that he was proclaiming only the ancient and pure form of religion which had prevailed among the

Hindus. among Brahmans, Shramanas and others but which had been corrupted at a later day. (Ancient India Vol 11 P. 226 by R. C. Dutt)

SOME DISTINGUISHED WESTERN SCHOLARS ON THE SUBJECT

Thus writes Prof. Max Muller–a well-known Orientalist in his 'History of the Ancient Sanskrit Literature :—

"Buddhism upto the time of Ashoka, was but one out of many sects established in India. There had been as yet no schism, but only controversy such as we find in the Brahmanas themselves between different schools and parties. There were as yet no Brahmans as opposed to Buddhists, in the latter sense of the word. No separation had as yet taken place, and the greatest reformers at the time of Buddha were reforming Brahmans. This is acknowledged in Buddhist writings,though they probably were not written down before Ashoka's council, But eventhen Buddha is represented asthe pupil of the Brahmans, and no slur is cast on the gods and the songs of the Vedas. Buddha according to his own canonical biographers learned the Rigveda and was proficient in all the branches of Brahmanic lore. His pupils were many of

them Brahmans and no hostile feeling against the Brahmans finds utterance in the Buddhist Canons."

Buddhism in its original form, was only a modification of Brahmanism. It grew up slowly and inperceptibly and its very founder could hardly have been aware of the final result of his doctrines."

(History of Ancient Sanskrit Literature by Prof. Max Muller P. 134)

We invite the attention of all impartial students of Buddhism to these memorable words of such a great Orientalist as Prof. Max Muller.

Rhys Davids on Buddhism :—

Prof. Phys Davids who is considercd to be an authority on Buddhism has also corroborated the views of Prof. Max Muller in the following words:—

'One misconception is the prevalent notion that Gautam was an enemy to Hinduism. This is not the case. Gautam was born and brought up and lived and died a typical Indian. He had lent little quarrel with the religion that did prevail. His purpose was to build it up, to strengthen it, not to destroy it.

(Buddhism by Rhys Davids P. 182)

Sir, Manier Williams on 'Buddhism.

Sir Monier Willians–an illustrious Western Scholar has expressed his views on the relation of Hinduism and Buddhism in the following apt words:—

Hinduism, there fore, was contained in the Dhamma of Buddhism and the great object of Gautam's advent was not to upruot the old religion, but to purify it from error and reassure it.

(Buddhism by Monier Williams P. 206)

Thus it is quite cleaı that Mahatma Buddha was not the founder of a new religion but was a reformer of the Arya religion which had been corrupted by people out of ignorance aud selfishness. His mission in life was to lead people, towards the Path of righteousness on the basis of of thc ancient Dharma in its pristine purity and thus make them enjoy true bliss.

CHAPTER III

THE ORIGIN OF FOUR NOBLE TRUTHS AND EIGHT FOLD NOBLE PATH

Let us see now the origin of the Four Noble Truths and Eight fold noble Path preached by Mahatma Buddha and considered erroneously to be quite original by some scholars ignorant of ancient Sanskrit literature. We have already pointed out the four noble truths. (Ariya Saccha आर्य-सत्य) which have been directly taken from Maharshi Patanjali's Yoga Darshana and its Commentary by Maharshi Veda Vyas as the following quotations clearly show.

In the 2nd chapter of the Yoga Darshan Maharshi Patanjali tells us :—

परिणाम ताप संस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः ॥

i. e. By reason of the pains of change, anxiety and habitation and by reason of the contrariety of the functions of the qualities, all indeed is the pain to the discriminating.

Explaining the aphorism at some length. Maharshi Veda Vyasa says in his commentary:—

तदेवमनादिना दुःखस्रोतसा व्यूह्यमानमात्मानं भूतग्रामं च दृष्ट्वा योगी सर्वदुःखक्षयकारणं सम्यग् दर्शनं शरणं प्रपद्यते। तस्माद् दुःखमेव सर्वं विवेकिन इति। तदस्य महतो दुःख समुदायस्य प्रभवबीजमविद्या। तस्याश्च सम्यग् दर्शनमभावहेतुः। यथा चिकित्सा शास्त्रं चतुर्व्यूहम्। रोगो रोगहेतुरारोग्यं भैषज्यमिति। एवमिदमपि शास्त्रं चतुर्व्यूहमेव। तद् यथा संसारः, संसारहेतुर्मोक्षोपाय इति मोक्षोपाय एवेति। तत्र दुःख बहुलः संसारो हेयः। प्रधानपुरुषयोः संयोगो हेयहेतुः। संयोगस्यात्यान्तिकी निवृत्तिर्हानम्। हानोपायः सम्यग्दर्शनम्॥

(Yoga 2|15 Commentary)

i. e. Yogi then seeing himself and the world of living beings thus surrounded by the eternal flow of pain, turns for refuge to right knowledge, the cause of the destruction of all pains. The seed out of which this large heap of pains grows is Nescence and of that the means of destruction is right knowledge. As the science of medicine has four Departments, Disease, the cause of Disease, the Absence of Disease, and medicine or the means of Removal, so also this Science has four Departments, it is thus divided: the universe in Evolution, the cause of the Universe in

Evolution, Liberation, the means of Liberation. Of these, the Universe in Evolution being full of troubles is the pain to be avoided; the conjunction of the Purusha (the Conscious principle) and the Prakriti (matter) is the cause of the pain, the final Cessation of the Conjunction is the removal of pain. Right knowledge is the cause of the removal of the pain.

Now we compare the Four Noble (Aryan) Truths preached by Buddha pointed out before, which stated in simple language are:—

1. Existence is un-happiness or painful.
2. Un-happiness is caused by selfish craving.
3. Selfish craving can be destroyed.
4. It can be destroyed by following the eight fold path whose steps are.

    1\. Right Understanding.
    5\. Right purpose (aspiration).
    3\. Right speech.
    4\. Right conduct.
    5\. Right vocation.
    6\. Right effort.

7. Right alertness.

8. Right concentration.

In view of what has been stated in the above Yoga Sutra and its commentary, the latter appear to be a paraphrase of the former. The word used by Mahatma Buddha for Right understanding or Right knowledge is सम्मा दिठ्ठि or सम्यग् दृष्टि which has been taken from the सम्यग् दर्शन of the Yoga Darshan.

In Yoga Darshan 1-20 we find the following aphorism.

"श्रद्धा वीर्य स्मृति समाधि प्रज्ञा पूर्वक इतरेषाम् ।"

i. g. For other Yogis; it is preceded by faith, energy, trance and dis-cernment. In Dhammapada 144 we find almost the same words used by Mahatma Buddha.

सद्धाय सीलेन च विरियेन च
समाधिना धम्मविनिच्छयेन च ।
सम्पन्न विज्जाचरणा परिस्सता
जहिस्सथ दुक्खमिदं अनप्पकं ॥

संस्कृत छाया— श्रद्धया शीलेन च वीर्येण च
समाधिना धर्मविनिश्चयेन च ।

i. g. Get yourselves rid of this vast suffering by becoming possessed of perfect knowledge, by acts of faith, good conduct, exertion, meditation, investigation into the truth and enlightened consciousness.

We come across in the Dhammapada 187 the following verse.

अपि दिब्बेसु कामेसु, रतिं सो नाधिगच्छति ।
तण्हक्खयरतो होति, सम्मासम्बुद्ध सावको ।।

i. g. Even in heavenly pleasures, he finds no satisfaction, the disciple who is fully awakened. delights only in the exstinction of all desires.

Does it not remind us of the following verse quoted by Maharshi Vyasa in his commentary from some ancient work?

यच्च काम सुखं लोके, यच्च दिव्यं महत्सुखम् ।
तृष्णाक्षयसुखस्यैते नार्हतः षोडशीं कलाम् ।।

which means:—What ever of pleasure is there in the world of desires, and what ever of larger happiness is there in the world of heaven, they do not come to sixteenth part of the joy due to the suppression of desires.

Similarly Yoga Darshan. 1-33.

मैत्री करुणा मुदितोपेक्षाणां सुख दुःख पुण्यापुण्य विषयाणां भावनाश्चित्त प्रसादनम् ॥

Has not only been taken up by Mahatma Budddha, but has been made the foundation of his teaching under the title of ब्रह्म-बिहार (Brahma Vihar) or the means of living in God as we shall show while dealing with the important question was Mahatma Buddha an atheist ?

THE ORIGIN OF THE NOBLE EIGHT FOLD PATH

As to the origin of the noble Eight fold path, we can directly trace it to the Vedas. For instance, for right knowledge we can refer to the following famous Mantra.

'तमेव विदित्वाति मृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥'
य० ३१ । १८

i. g. It in only by knowing God rightly that a man can cross over the ocean of misery, there is no other way of deliverance from sin and misery except this Right knowledge.

The well-known passage of the Mundak Upanishad may also be quoted in this connection.

सत्येन लभ्यस्तपसाह्येष आत्मा, सम्यग् ज्ञानेन ब्रह्मचर्येण नित्यम् ।।

i. g. God may be attained by truth, austerity. Right Knowledge and perfect purity. For **सम्मासंकल्प** or Right intention or aspiration we may aptly refer to the Shiva Sankalpa Mantras cf the Yajur Veda Ch. 34-1-6 ending each in **'तन्मेमनः शिवसंकल्पमस्तु'** May my mind always entertain noble thoughts. For **सम्मावाचा** or Right speech, we may find its origin in:—

अन्यो अन्यस्मै वल्गु वदन्त एत । (अथर्व ३ । ३० । ४)

सत्यस्य नावः सुकृतमपीपरन् । (ऋग्वेद ६ । ७३ । १)

And other Mantras where we are asked to speak always true, sweet and useful words.

We may also refer to the Bhagavad Gita Ch. 17 where using always true and useful words and study of the Scriptures has been mentioned as a vocal austerity. For **सम्मा कम्मन्त** or Right conduct, we may refer to the Vedic Mantras like:—

परिमाग्ने दुश्चरिताद् बाधस्वा मा सुचरिते भज ।

(यजु० ४ । २८)

Where we are asked to have Right Conduct sweeping away all evils.

For **सम्मा आजीव** Right livelihood or Vocation we may refer to Rigveda 5-9-5 where the injunction is **शुद्धोरयि निधारय शुद्धोममद्धि सोम्य** i. e. Earn wealth by honest and fair means and then enjoy it being perfectly pure.

For Right effort and alertness, we may refer to the Vedic Mantras like:—

पवमानः सो अद्य नः पवित्रेण विचर्षणिः ।
यः पोता स पुनातु नः ॥
ऋग्वेद ९ । ६७ । २२

पवमानः पुनातु मा क्रत्वे दक्षाय जीवसे ।
अथो अरिष्टतातये ॥ (अथर्व० ६ । ६९)

यो जागार तमृचः कामयन्ते यो जागार तमु सामानि यन्ति ।
यो जागार तमयं सोम आह तवाहमस्मि सख्ये न्योकाः ॥
(साम्वेद म० १८२६)

Where we are asked to make our whole life pure and to try earnestly in this direction to get more strength.

Unless we are alert, the Vedas tell us that we can not acquire their right knowledge and can not use it prop-

properly. For Right concentration, we may refer to the Vedic mantras like:—

युञ्जते मनः उत युञ्जते
धियो विप्रा विप्रस्य बृहतो विपश्चितः ।।
यजु० ११।४

येन देवाः पवित्रेणात्मानं पुनते सदा ।
तेन सहस्रधारेण पावमानीः पुनन्तु नः ।।
साम० १३०२

In which it is stated that wise men concentrate their intellects and minds on the contemplation of the Omniscient Supreme Being and thus they purify themselves by constantly thinking of that source of all purity.

Thus the origin of the Noble Eightfold Path preached by Mahatma Buddha can be easily pointed out in the Vedas them selves which he studied as is clearly stated in the Lalita Vistara.

स ब्रह्मचारी गुरुगेहवासी, तत्कार्यकारी विहितान्नभोजी ।
सायं प्रभातं च हुताशसेवी व्रतेन वेदांश्च समध्यगीष्ट ।।

i. e. Siddhartha studied the Vedas observing all the vows, performing homa every morning and evening and

living in the house of his preceptors taking food sanctioned by the Shastras.

"Buddha never said that he was founding a new religion. The 26th vaggo of Dhamma Pada is devoted to explaining how a man may qualify to be a true Brahmana. It is not the language of a man who wished to do away with the Brahma or with the faith that animated the Hindu. He did not deny the soul, but affirmed its immortality and Re-birth."

Shri C. Raj Gopalacharya's all-India Radio address.

6th may 1956.

CHAPTER IV

MAHATMA BUDDHA'S WORK AS AN ARYA REFORMER

Mahatma Buddha as an Arya Reformer fought and raised his powerful voice against many evils that had crept-up in society and were eating into its vitals. The most prominent of them were hereditary caste system and animal sacrifices. He knew and made it quite clear in all his discourses on the subjects, that they were quite opposed to the principles of the ancient Aryan religion. It is entirely wrong to say as the late Dr. B. R. Ambedkar said that "Buddha was the greatest opponent of the Chaturvarnya." As a matter of fact, Mahatma Buddha was not opponent of the Shastic Varna system based upon merits and actions but of the caste system based upon birth. He opposed it tooth and nail. He declared in the most unambiguous terms :

न जच्चा ब्राह्मणो होति, न जच्चा होति अब्राह्मणो ।
कम्मना ब्राह्मणो होति, कम्मना होति अब्राह्मणो ॥

(Sutta Nipat 650.)

Not by birth is one a Brahmana, nor is one by birth a Non-Brahmana; by work (Kammana) One is a Brahmana, by work one is a Non-Brahmana.

तपेन ब्रह्मचर्येण, संयमेन दमेन च ।
एतेन ब्राह्मणो होति, एतं ब्राह्मणमुत्तमम् ।।

(Sutta Nipat 655.)

By penance, by a religious life devoted to the study of the Vedas, by self restraint and by temperance, by this one is a Brahmana. such a one (they call) the best Brahmana, He further declared :

He who is endowed with the three fold knowledge, is calm and has destroyed regeneration, Know this, he is to the wise a Brahmana. In the Dhammapada, a whole Chapter XXVI is devoted to the subject as to who is a Brahmana and who is not. There we find Mahatma Buddha emphatically declaring as follows :

न जटाहि न गोत्तेन, न जच्चा होति ब्राह्मणो ।
यम्हि सच्चञ्च धम्मो च सो सुची सो च ब्राह्मणो ।।

Dhammapad 313.

A man does not become a Brahmana by his platted hair, by his family or birth; in whom there is truth and

righteousness, he is blessed, he is a Brahmana.

न चाहं ब्राह्मणं ब्रूमि, योनिजं मत्ति सम्भवं ।
भोवादि नाम सो होति, सचे होति सकिञ्चनो ।
अकिञ्चनं अनादानं, तमहं ब्रूमि ब्राह्मणं ॥३९६॥

I do not call a man a Brahmana, because of his origin or of his mother. He is indeed arrogant and he is wealthy; but the poor, who is free from all attachments, him I call indeed a Brahmana.

वारिपोक्खर पत्तेव आरगोरिव सासयो ।
यो न लिम्पति कामेसु तमहं ब्रूमि ब्राह्मणं ॥४०१॥

Him I call indeed a Brahmana who does not cling to sensual pleasures, like water on a lotus leaf, like a musturd seed on the point of a needle.

Placing the ideal of perfect non-violence on the part of a true Brahmana, he declares :

निधाय दण्डं भूतेसु, तसेसु थावरेसु च ।
यो न हन्ति न घातेति, तमहं ब्रूमि ब्राह्मणं ॥४०५॥

Him I call indeed a Brahmana who without hurting any creatures, whether feeble or strong, does not kill nor cause slaughter.

So vehement was he in his denunciation of the caste

system based upon birth which he regarded as the root cause of many social evils as to declare that 'Adhered to for a long time are the views of the ignorant; the ignorant tell us, one is a Brahmana by birth.'

Vasettha Sutta S. P. 641.

Difference there is in beings, endowed with bodies, but amongst men is nominal only. (V. S. 18).

Again and again, we find Mahatma Buddha reverting to the subject in Udana Vaggo, in Jatila Sutta, in Vasala Sutta, in Sundarika Bharadwaj Sutta and in Assaliyana Sutta strongly denouncing hereditary caste system. In Sundarika Bharadwaj Sutta when the Brahmana asks him about his caste, he tells him :

'Do not ask about descent, but ask about conduct'.

मा जातिं पुच्छ, चरणं च पुच्छ,
कट्ठा ह वै जायति जातवेदा ।

सं छा. मा जातिं पृच्छ, आचरणं च पृच्छ,
काष्ठाद् ह वै जायते जातवेदा: ।।

From wood, it is true fire is born; like wise a firm Muni, although belonging to a low family, may become noble, when restained from sinning by humility.

Denouncing un-touchability in the strongest language, Mahatma Buddha tells Aggika Bharadvaja that 'who so ever being rich, does not support mother or father when old and past their youth, let one know him as an out-cast (Vasala Sutta of S. P. 123.) 'Who so ever is a provoker and is avaricious, has sinful desires, is envious, wicked, shameless, and fearless of sinning, let one know him as an out-cast. (Vasala Sutta 18 S. P. 132)

'Not by birth does one become a Brahmana, by deeds one becomes an out-cast, by deeds one becomes a Brahmana. (V. S. 21 S. N. 185)

To show that in ancient days even persons born in the lowest family were allowed to rise, Buddha gives the illustration of Matanga saying:—

तदमिनापि जानाथ, यथा मे ऽ दं निदस्सनम् ।
चण्डालपुत्तो सोपाको, मातंगो इति विस्सुतो ।। २२

सो यसं परमं पत्तो, मातंगो यं सुदुल्लभं ।
आगच्छं तस्सुपट्ठानं, खत्तिया ब्राह्मणा बहु ।
न मं जाति निवारेसि, ब्रह्मलोकूपपत्तिया ।। २४

i. e. Know ye this in the way that this example of mine (shows): There was a Chandala of the Shvapaka

caste, well known as Matanga. S. N.|36 This Matanga reached the highest fame, such as was very difficult to obtain and many Kshatriyas and Brahmanas went to see him. S. N.|37

He having abdandoned desires, went to the Brahma world. (Emancipation) His birth did not prevent him from being re-born in the Brahma world. etc.

It is remarkable that Maharshi Dayananda Saraswati the Greatetst Reformer of Modern times has also quoted Matanga's name in connection with the Varna Vyavastha based upon merits and actions, in the fourth chapter of his illustirous work Satyartha Prakash. Maharshi Dayananda has given many quotations from the Vedas, Manusmriti, Apastamba Dharma Sutra and other ancient works to prove that the Varna system advocated by the Shastrs was based not on birth, but on merits and actions only. Hundreds of verses could be quoted from the Maha Bharat and other books to substantiate the above statement, but on account of lack of space, we need not dilate upon that subject heer Mahatma Buddha almost paraphrased verses of the following kind.

न जात्या ब्राह्मणश्चात्र, क्षत्रियो वैश्य एव न ।
न शूद्रो न च वै म्लेच्छो, भेदिता गुणकर्मभिः ॥
(शुक्रनीति) १ । ३८

i. e. There is no one Brahmana by birth, no Kshatriya, Vaishya or Shudra or even Mlecchha: All this distinction is based upon merits and actions.

न कुलेन न जात्या वा, क्रियाभिर्ब्राह्मणो भवेत् ।
चण्डालोऽपि हि वृत्तस्थो ब्राह्मणो यक्षपुंगव ॥
महाभारत वनपर्व ३१३ । १०७

i. e. No one becomes a Brahmana by taking birth in a Brahmana family, but it is only by performing noble deeds. Even a person born in a Chandala family, can become a Brahmana if he possesses spotless noble character.

It is admitted on all hands, by all western scholars also that in the most ancient Vedic religion, there was no caste system.

Prof. Max Muller writes in 'Chips from a German Workshop Vol 11. P. 837)

'If then with all the documents before us, we ask the question 'Does caste as we find it at the present day forms the part of the most ancient religious teaching of the

Vedas ? We can answer with a decided. 'No'.

Prof. Weber remarks about the Vedic age:—

There are no castes as yet; the people are still one united whole and bear but one name, that of vishas (Indian Literature P. 38):—

Col. Alcott writes about ancient India:—

'The people were not as now, irrevocably walled in by caste, but they were free to rise to the highest social dignities or sink to the lowest position according to the inherent qualities they might possess.'

In fighting against hereditary caste-system therefore Mahatma Buddha did nothing un-shastric, but tried to reform the society of his day, which had become corrupt on account of such pernicious customs. This we consider to be the greatest service that the Mahatma rendered to humanity as an Arya Reformer.

ANIMAL SACRIFICES STRONGLY OPPOSED

Another evil that engaged the attention of Mahatma Buddha as a reformer, was the practice of animal sacrifices in the name of the Vedic Yajnas. As we have already observed, the Vedic Yajnas were the manifestations of the

spirit of service and self-sacrifice, meant for purifying the atmosphere and thus helping in the growth of physical. mental and spiritual powers. But some ignorant selfish people introduced the abominable practice of slaughtering animals in the Yajnas which were called Adhvaras in the Vedas, meaning free from all kind of Violence.

अध्वर इति यज्ञनाम ध्वरतिर्हिंसा कर्मा तत्प्रतिषेधः ।
निरुक्त १–७

Thus has declared Maharshi Yaska Acharya—an eminent Vedic lexico-grapher and scholar. The word **अध्वर** (Adhvara) has been used for Yajnas in all the four Vedas times out of number. The Vedic Mantras like:—

अग्ने यं यज्ञमध्वरं विश्वतः परिभूरसि ।
स इद् देवेषु गच्छति ॥ ऋग्वेद १ । १ । ४

राजन्तमध्वराणां गोपामृतस्य दीदिविम् ।
वर्धमानं स्वे दमे ॥ ऋग्० १ । १ । ८
त्वं होता मनुर्हितो ऽग्ने यज्ञेषु सीदसि ।
सेमं नो अध्वरं यज ॥ ऋग्० १ । १४ । । २१
प्रतित्यंचारुमध्वरं गोपीथाय प्रहूयसे ।
मरुद्भिरग्न आ गहि ॥ ऋग्० १ । १९ । साम० १६

स सुक्रतुः पुरोहितो दमे ऽ ग्निर्यज्ञस्याध्वरस्य चेतति ।।
क्त्वा यज्ञस्य चेतति ।। ऋग्० १ । १२८ । ४
भद्रो नो अग्निराहुतो भद्रा रातिः सुभग भद्रो अध्वरः ।
भद्रा उत प्रशस्तयः ।। यजु १५ । ३८
सामवेद १५१ । १५५९
वीतिहोत्रं त्वा कवे द्युमन्तं समिधीमहि ।
अग्ने बृहन्तमध्वरे ।। यजु० २ । ४
उपप्रयन्तो अध्वरं मन्त्रं वोचेमाग्नये ।
आरे अस्मे च शृण्वते ।। यजु० ३ । ११

can be quoted in their hundreds in support of the above statement, where it is clearly stated that only Non-Violent Noble sacrifices are acceptable to God and His true devotees; that God shines only in Non-Violent Noble deeds of service and self-sacrifice done by righteous persons and it is only such philanthropic activities that are beneficial to all.

In the Yajurveda—the Veda mainly dealing with the Yajnas, we are asked to look upon all beings on earth as our friends, **मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे मित्रस्य चक्षुषा समीक्षामहे** (Yajur 36—18) **द्विपादव, चतुष्पात् पाहि य० १४ । ८** Protect all bipeds and quadrupeds.

In the Sama Veda it is clearly stated:—

न कि देवा इनीमसि न क्यायोपयायसि ।
मन्त्रश्रुत्यं चरामसि ।। सामवेद् म० १७६

i. e. We act according to the injunctions contained in the Vedic hymns. We therefore never resort to the slaughter of human or other beings and we never tempt any one to go against his duties.

Such being the case, it is quite clear that animal sacrifices are not sanctioned by the Vedas and they are opposed to their very spirit. Who then introduced them? Let us listen to the answer given in the Maha Bharat by such renowned scholar as Bhishmacharya in reply to Yudhisthira's question on the subject. There we are expressly told:—

सुरा मत्स्याः पशोर्मांसम्, आसवं कृशरौदनम् ।
धूर्तैः प्रवर्तितं ह्येतत्, नैतद् वेदेषु विद्यते ।।
(महाभारत शान्ति पर्व २६१ । ६)

i. e. Taking wine, fish, and flesh of animals, intoxicating drinks of various kinds etc is not sanctioned by the Vedas at all. It is wicked people that have itntroduced such gnoble practices.

लुब्धैर्वित्तपरैर्ब्रह्मन्, नास्तिकैः संप्रवर्तितम् ।
वेदवादानविज्ञाय, सत्याभासमिवानृतम् ॥
सतां वर्त्मानुवर्तन्ते, यजन्ते त्वविहिंसया ॥

(Maha Bharat Shanti Parva 263/6–7)

It is greedy, atheistic people hankering after wealth that have introduced the slaughter of animals in the Yajnas which some times looks apparently sanctioned by the Vedas but which really speaking is entirely false. They have done so, being ignorant of the real meaning of the mantras. Righteous people perform Yajans non-violently; following in to the foot steps of noble persons.

The real nature of such wicked persons who intro-troducd this diabolical practice of animal sacrifices is further stated as follows:—

अव्यवस्थितमर्यादै विमूढ़ैर्नास्तिकैर्नरैः ।
संशयात्मभिरव्यक्तैर्हिंसा समनुवर्णिता ॥
सर्वकर्मस्वहिंसां हि, धर्मात्मा मनुरब्रवीत् ।
कामकाराद् विहिंसन्ति, बहिर्वेद्यां पशून् नराः ॥

M. B. Shanti Parva 275|47

i. e. It is only such absolutely foolish people, (विमूढ़ैः) who do not know the real import and tradition of the

ancient Dharma, who are atheists (नास्तिकैः) and who are sceptics (संशयात्मभिः) that have mentioned slaughter of animals. Manu was a righteous person who laid stress on non-violence in all deeds, but now people go against his injunctions and kill animals in the Yajnas and other places (Misquoting him quite erroneously and falsely)

The author of the Maha Bharat–Maharshi Veda Vyas enjoins up on the people to perform sacrifices non-violently and never resort to the slaughter of animals as that is the most heinoues crime leading not to heaven, but to hell. Here are his most emphatic and un-ambiguous words worthy of being written in letters of gold.

ध्रुवं प्राणिवधो यज्ञे, नास्ति यज्ञस्त्वहिंसकः ।
ततो ऽहिंसात्मकः कार्यः, सदा यज्ञो युधिष्ठिर ॥
यूपं छित्वा पशून्हत्वा कृत्वा रुधिरकर्दमम् ।
यद्येवं गम्यते स्वर्गं नरकं केन गम्यते ॥

(M. B. Shanti parva)

These verses literally mean:—

It is perfectly certain that there is no sanction for the slaughter of animals in the Yajna. It is a non-violent noble cat. There–fore the Yajnas should always be performed

onn-violently. If cuttingthe throats of innocent creatures and splitting their blood, is the way to go to heaven, which is the way to go to hell ? The meaning is quite clear, that it is the surest way leading one to hell. We thus see that Mahatma Buddha was right in condemning down right such diabolical acts in the name of Yajnas, making it perfectly clear that the ancient Brahmans never killed cows and other animals in the sacrifices and it is greedy selfish people who inter-polated verses in ancient books to fulfil their ignoble desire. In this connection, we may give some extensive quotations from the Brahman Dharmmika Sutta to which we have already referred, to show Mahatma Buddha's great regard for the ancient Brahmans. Regarding their Yajnas he tells the questioners:—

'Having asked for rice, garment, butter and oil and gathered them justly, they made sacrifices out of them, and when the sacrifice came on, they did not kill eows.

S. N. 294.

उपत्थितस्मि यञ्जस्मि, नास्सु गावो हनिंसुते ।
यथा माता पिता भ्राता, अञ्चे वापि च भातका ।।
गावो नो परमा मित्ता, यासु जायन्ति ओसधा ।।१३।।

अन्नदा बलदा चेता, वण्णदा सुखदा तथा ।
एतमत्थवसं ञात्वा, नास्सु गावो हनिंसु ते ॥ १४ ॥

13 Like unto a mother, a father, a brother and other relatives, the cows are our best friends, in which medicines are produced. S. N. 215.

14 They give food and they give strength, they like wise give (a good) complexion and happiness; Knowing the real state of this, they did not kill cows. S. N. 296.

16 But there was a change in them; after gradually seeing the King's prosperity and adorned women. 298.

17 Well-made chariots drawn by noble horses, Carpets in Vaniegated colours, palaces and houses, divided into compartments and measured out. 299.

18 The great human wealth, attended with a number of cows and combined with a flock of beautiful women, the Brahmanas became covetous. 300.

19 Then they, in this matter, having composed hymns, went to okkaku, and said; 'Thou hast much wealth and corn, sacrifice, for great is thy property, sacrifice, for great is thy wealth. 301.

20 And then the king, the lord of chariots, instructed by the Brahmanas, brought about, Ashva medha, Purush-medha, Sammapash and Vajapeya without any hindrance, and having offered these sacrifices he gave the Brahmanas wealth. 302.

23 And they having thus received wealth wished for a store, and the craving of those who had given way to their wishes increased still more; they then in this matter, having composed hymns, went again to okkaku and said. 305.

24 As water, earth, gold, wealth and corn, even so are there cows for men, for this is a requisite for living beings; sacrifice (for) great is thy property, sacrifice (for) great is thy wealth. 307.

25 And then the King, instructed by the Brahmanas, caused many hundred thousand cows to be slain in offerings.

26 Not with their feet, nor with their horns do the cows hurt (any one in any way) being like goats tender and yielding vessels of milk, still seizing them by the horns the king caused them to be slain with a weapon. 308.

27 Then the gods, the forefathers, Indra, the Asuras and the Rakshasas cried out· This is injustice or unrighteousness (**अधर्म्मः**) because of the weapon falling on the cows. 309.

28 There were formerly three diseases : desire, hunger and decay. but from the slaying of cattle there came ninetyeight. 310.

२१ एसो अंधम्मो दण्डानं, ओक्कन्तो पुराणो अहु ।
अदुस्सिकायो हञ्जन्ति, धम्मा धंसन्ति याजका ।।

This injustice of using violence that has come down to us was old; innocent cows are slain, the sacrificing priests have fallen off from the Dhamma.311

३० एवमेसो अनुधम्मो, पोराणो विञ्ञागरहितो ।
यत्थ एदिसकं पस्सति, याजकं गरहती जनो ।।

So this old and mean Dhamma is blamed by the wise; where people see such a one, they blame the sacrificing priest." 313.

This having been said, these wealthy Brahmanas said to Bhagavat as follows:—

'It is excellent O venerable Gotama ! It is excellent. As one raises what has been over-thrown, or reveals what

has been hidden or tells the way to him who has gone astray, or holds out an Oil lamp in the dark that those who have eyes may see the objects, even so by the venerable Gotama in manifold ways the Dhamma has been illustrated.'

We have given extensive extracts from this important Sutta as it throws light on many questions regarding the ancient Vedic Yajnas. It shows clearly that [1] according to Mahatma Buddha animal sacrifices were not sanctioned by the Vedas [2] that the ancient righteous Brahmans never killed cows and other animals in their sacrifices [3] that out of greed and selfishness they composed some spurious hymns and interpolated them in ancient books in order to justify their selfish ignoble act [4] and that such animal sacrifices introduced by those greedy selfish Brahmanas were condemned by their fore fathers, godly people and even by the Rakshasas, [5] and that the consequence of these bloody sacrifices was disastrous and it resulted in the increase of diseases from 3 to 101. [6] and that the learned Brahmaas be fore whom Mahatma Buddha put these instructions agreed with him, they not only certified that he was correct in crying down those animals sacrifices

but were converted and became his followers. They felt that he had revealed to them what had been hidden and told the way to them, who had gone astray. This is very remarkable and it agrees entirely with the version or rather origin of such animal sacrifices as given in the Maha Bharat from which we have given a few quotations. As a great reformer, Mahatma Buddha raised his powerful voice against animal sacrifices and almost succeeded in putting a stop to them. It is wrong however to think that he was opposed to Yajnas an such. He advocated non-violent sacrifices and believed that they alone were sanctioned by the Vedas and practised by ancient Brahmans as is quite clear from the Brahman Dharmmika Sutta quoted above. Had he been totally opposed to the Yajnas and the Vedas, he would never have told Sela that:—

अग्गि हुत्तमुखा यञ्ञा सावित्ती छन्दसो मुखम् ।
अग्निहोत्र मुखा यज्ञाः, सावित्री छन्दसो मुखम् ।।
सेलसुत्त सुत्तनिपात ५६८

which has been translated by Faus Boll as follows:—

"The principal thing in sacrifice is the sacred fire, the principal thing amongst the hymns is the Savittri."

Had Buddha been opposed to the Yajnas and offerings as such, he would not have given the following answer to the question of Sundarika Bharadvaj who asked:—

I delight in offering Gotama, I desire to make an offering, but I do not under-stand it, do thou instruct me, tell me in what case the offering succeeds, 1460

Mahatma Buddha's answer:—

यदन्तगु वेदगु मन्त्रकाले, यस्सातिहु लभे तस्यइज्भेति ब्रूमि ॥
(सुत्तनिपात ४५८)

i. e. He who at the time of performing Yajna gets one who is well-versed in the Vedas, his sacrifice and offerings become successful.

According to Sutta Nipata verse 503 Mahatma Buddha told Magha.

यो वेदगु ज्ञानरतो सतीमा सम्बोधिपत्तो सरनं बहूनाम् ।
कालेन तं हि हव्यं पवेच्छे यो ब्राह्मणो पुण्य पेक्षो यजेथ ॥
यो वेदज्ञो ध्यानरतः स्मृतिमान् संबोधप्राप्तः शरणं बहूनाम् ।
कालेन तं हि हव्यं प्रवेशयेत् यो ब्राह्मणः पुण्य प्रेक्षो यजेत ॥

सुत्त निपात माघ सुत्त ५०३

Faus Boll's translation—He who is subdued by truth endowed with temperance, accomplished, leading a religious life, on such a one in due time, people should bestow oblations; let the Brahmana who has good works in view offer.

(Sutta Nipat 503 P. 75)

In this translation the word वेदगू in the original meaning "well-versed in the Vedas" has not been correctly translated as accomplished; the rest is all-right.

Lord Chalmer's translation of the above verse as given in his 'Buddha's Teachings P. 119' is as follows:—

'To him, the watchful seer, whose lore and reveries won him enlightenment, to shelter multitudes on him, let Brahman's gifts bestowe who merit seek."

Buddha's Teachings by Lord Chalmers P. 119)

Here also the word used in the original वेदगू meaning well-vessed in the Vedas has not been correctly translated as seer, the rest conveys the sense fairly well. From Magha Sutta we find that Mahatma Buddha regarded Yajnas when properly performed leading to the attainment of deliverance. There the question put by Magha is:'—

को सुज्झति मुच्चति बज्झति च
केन अत्तना गच्छति ब्रह्मलोकम् ।
अजानतो मे मुनि ब्रूहि पुत्थो
भगवा हि मे सक्खि ब्रह्मज्झ दिट्ठो
त्वं हि नो ब्रह्मसमोति सच्चम्
कथम् उपपज्जति ब्रह्मलोकं जुतीमा ? ॥

माघ सुत्त सुत्त निपात ५०८

Frous Boll's translation:—

Who prospers ? who is liberated and who is bound ? In which way can one by himself go to Brahma Loka ? Tell this to me who does not know O muni when asked Bhagavat is indeed my witness that Brahman is seen by me to-day for thou art to us equal to Brahman. How can one attain Brahma Loka ?

Mahatma Buddha answers the question in the following manner, which is remarkable showing his faith in Brahma (God) Brahma Loka (Emancipation) and the efficacy of the Yajna properly performed. He says:—

यो यजति तिविधं यञ्ञा सम्पदं
आराध्य दक्खिणेये हि तादि

Faus Boll's translation:—

He who offers the threefold blessing of oblation, such a one will prosper with those worthy of offerings, so having offered properly, he who is suitable to beg of, attains Brahma Loka, so I say.

(Magha Sutta, Sutta Nipata P. 84.)

In the Koota Danta Sutta, it is mentioned that a learned Brahmana Koota Danta came to Mahatma Buddha when he was camping in a village named Khandamat and requested him to instruct about the real nature of the Yajna (sacrifice) as he wanted to perform one. The Mahatma then told him about a great Yajna performed by a king named Mahavirjih in which no animals were killed. According to the instructions of the learned priest, the king gave all encourgement and help to the preasants, traders and servants, so that all felt very happy. No violence of any kind was used there. When questioned by Koota Danta who that learned priest was, Buddha told him that it was he himself in his previous birth. This shows clearly that long before the birth of Mahatma Buddha, there were learned priests who used to perform non-violent sacrifices and that

he revived that ancient system by raising his powerful vioce against the atrocities committed upon helpless creatures by ignorant or selfish people in the name of the Yajnas.

SOME OTHER REFORMS

As a great Arya Reformer Mahatma Buddha cried down the idea that one's sins were washed away by visiting the so-calied places of pilgrimage like Gaya, Prayag, Hardwar, and Jagan Nath Puri or by taking bath in some sacred rivers like Ganga, Yamuna, Saraswati Bahuka and Bahumati etc. He preached the low of Karma in such explicit words as:—

न अन्तलिक्खे न समुद्दमज्झे
न पब्बतानं विवरं पविस्स ।
न विज्जती सो जगतिप्पदेसो
यत्थट्ठितो मुञ्चेय्य पापकम्मा ॥

धम्मपद ११७ पापवग्गो १२

Not in the sky, not in the midst of the sea, not if we enter into the clefts of the mountains, is there known a spot in the whole world where a man might be freed from an evil deed. He told the people clearly that Bahuka,

Avikakka, Ganga, Sundarika, Sarasvati, and Prayaga can not purify a wicked person even if he daily takes his bath there. Always entertain noble ideas in your heart. This is the real Tirtha. If you do not tell a lie, if you do not hurt living beings, if you are free from anger, jealousy and other evils, you need not go to Gaya and other so called holy places. This small tank is Gaya for you.

(See Majjhim Nikaya Vathh Suttanta P. 26)

He also denounced the worship of six directions which people used to do in his days saying:—

अरियस्स विनये एवं छ दिसा नमसितव्वाति ।

i. e. According to the instructions of the Aryas (Noble people) these six directions are not to be worshipped in this way. So saying he asked to show respect to their parents, preceptors, to their wives, to their kith and kin, to their servants and to the saints regardig them as the symbols or representatives of the east, south, west, north, downward and up-ward directions respectively. We find an elaborate description of this subject in Singal Vada Sutta.

WHY TO CALL MAHATMA BUDDHA AN ARYA REFORMER ?

Some may ask why to use the word Arya before reformer in connection with Mahatma Buddha. Our answer is that Arya was such a favourite word with him as has been shown above while explaining अरिय सच्च (Four Noble Truths) and आर्य अट्ठङ्गिक मग्गो (Noble Eight fold Path) leading to emancipation or Nirvana. He has defined the word 'Arya' in two places as follows:—

म तेन अरियो होति, येन पाणानि हिंसति ।
अहिंसा सब्ब पाणानं, अरियोति पवुच्चति ॥

In the Dhamma Pada 270 he says:—

Max Muller's translation andNote:—

'A man is not an elect (Ariya) because he injures living creatures; because he has pity on all living creatures; therefore is a man called 'Ariya'.

Note:—Ariya meant originally 'respectable, Noble.

Sacred Books of the East Series Vol X. Dhamma Pada P. 67

In Sabhiya Sutta (Sutta Nipata 535) Mahatma Buddha gives the following definition of 'Arya.'

'Who ever after having cut off passions and desires, is wise and does not again enter the womb, having driven away the three fold sign, the mud (of lust) and who does not again enter time, him they call an Ariya (Noble).

(Sutta Nipata translated by Fous Boll P.91)

We are therefore justified in calling and honouring Mahatma Buddha as a great Arya Reformer.

CHAPTER V

WAS MAHATMA BUDDHA AN ATHEIST ?

Some people think that though Gautam Buddha was un-doubtedly a great man, yet he was an atheist. He revolted against the authority of the Vedas. He had no belief in the existence of God or the immortality of soul. Plainly speaking, he was an atheist and founded a new religion to preach atheistic moral ideas. Let us try to ponder over the question dispassionately and inpartially.

MAHATMA BUDDHA AND RE-BIRTH

According to the well-known aphorism of the Ashtadhyayi by Maharshi Panini, the words आस्तिक and नास्तिक mean respectivly "अस्ति नास्ति दिष्टंमतिः" One who is a believer in the other world and Re-birth etc is an Astika or theist and one who does not believe in the other world or the Re-birth etc, is a Nastika or atheist.

Now it is quite clear from the study of the Buddhist Scriptures, that Mahatma Buddha was a staunch believer in Re-birth and the other world.

In Dhamma Pada Jara Vaggo (153) we find the following saying of Mahatma Buddha:—

अनेक जातिसंसारं, सन्धाविस्सं अनिन्विस ।
गृह कारकं गवेस्सन्तो, दुक्खा जाति पुनप्पुनम् ॥

Prof. Max Muller's translation:—Looking for the maker of this tabernacle, I have run through a course of many births, not finding him; and painful is birth again and again (Dhamma Pada 153)

Translation of the verse by Childers:—

'I have run through the revolution of countless births, seeking the architect of this dwelling and finding him not. Translation by D. Alwis:—

Through transmigration of numerous births have I run, not discovering (though) seeking the house builder.

Prof. N. K. Bhagavat's translation:—

'Through a round of countless births have I passed fruitlessly in search of the maker of this tabernacle-and painful is the round of births.

Then referring to the soul, as maker of this tabernacle, the Mahatma says in the next verse:—

गह् कारक ! दिट्ठोऽसि, पुनगेहं न काहसि ।
सब्बा ते फासुका भग्गा, गह कूटं विसङ्खतं ।
विसङ्खारगतं चित्तं, तण्हानं खयमज्झगा ॥ १४५

Prof. Max Muller's translation:—

But now maker of tabernacle, thou hast been seen; thou shalt not make up this tabernacle again, All thy rafters are broken, thy ridge-hole is sundered, the mind approaching the Eternal (Nirvana) has attained to the extinction of all desires.

Prof. Bhagavat's translation:—

But now, O Builder of the Tabernacle, I have seen thee; never again shalt thou build me a house. All the rafters are broken and the ridge hole is broken asunder; and the mind at rest in Nibbana has passed beyond grasping desires.

Besides these verses, there are one hundred and one references to Re-birth and Transmigration in Mahatma Buddha's discourses. In the Maha Pari Nibbana-Sutta saying 'Five fold; O house holders. is the loss of the wrong door through his want of rectitude, he further stated" Fourthly, he (evil-doer) is full of dissolution of body, after death, he is reborn into some un-happy state of suffering or woe." (Buddhist Suttas translated by Rhys Davids P. 17)

The following stanzas from Maha Pari Nibbana Sutta may also be quoted in this connection :—

'By not seeing the four Noble Truths as they really are Long is the path that is traversed through many a birth; When these are grasped, the cause of birth is then removed,

The root of sorrow is rooted out, and there is no more birth."

(Buddhist Suttas translated by Rhys Davids P. 24)

It is thus quite clear that Mahatma Buddha was a firm believer in the other world, and in Re-birth, and it is therefore quite unjust and erroneous to call him an atheist.

About the gain of the well-doer through practice of rectitude, the Mahatma told his disciples :—

'On the dissolution of the body, after death, he is reborn into some happy state in heaven.'

Maha Pri Nibban Sutta P. 17)

How un-mistakable and clear is the reference to the other world and the Law of Karma in the following discourse of Mahatma Buddha which we find in the Kokaliya Sutta (Sutta Nipata 666).

'For one's deeds are not lost, they will surely come (back to you); their master will meet with them, the fool who commits sin will feel the pain in himself in the other world."

Sutta Nipata translated by Faus Boll P. 121)

MAHATMA BUDDHA AND SOUL

One popular meaning of the word 'Nastik' (atheist) is a person who does not believe in the existence of an immortal soul. In Mahatma Buddha's discourses we find many clear references to his belief in the existence of soul apart from body. We have already referred to the verse 160 of the Dhamma Pada, where according to our view. there is clear reference to Soul and God.

अत्तना व सुदन्तेन, नाथं लभति दुल्लभम् ।

Prof. Bhagavat M. A. has translated it as follows :—

When a man subdues his self, he will have found a Lord very difficult to find.

Prof. Maxmuller's translation is also similar :—

'Self is the lord of self, who else could be the lord ? With self well subdued, a man finds a lord such as few can find."

All other verses of the Atta vaggo (self) of the Dhamma Pada (157 to 166) also clearly show that Mahatma Buddha believed in the existence of soul.

In Bhikhu vaggo of the Dhamma Pada we find the following 20th verse :—

अत्तना चोदयत्तानं, परिवासे अत्तमत्तना ।
सो अत्तगुत्तो सतिमां, सुखे भिक्खू विहाहिसि ॥ १७९

सं० (आत्मना चोदयात्मानं, प्रतिवसात्मानमात्मना ।
स आत्मगुप्तः स्मृतिमान्, सुखं भिक्षो विहरिष्यसि ॥)

F. L. Woodward M. A. quotes this in his illustrious work 'Some Sayings of Buddha' with the following translation :—

Rouse thou the self, by self examine self. Thus guarded by the self, and with thy mind intent and watchful, thus O mendicant, thou shall live happily.

Some Sayings of the Buddha by F, L. Wood-ward M. A. P. 300)

In Mala vaggo of the Dhamma Pada (V. 336) we find the following utterance of Mahatma Buddha :—

सो करोहि दीपमत्तनो खिप्पं वायम पण्डितो भव ।
निद्धन्तमलो अनङ्गणो दिब्बं अरियभूमिमुपेहिसि ॥

Woodward's translation :—

"Then make thyself an island of defence. Strive quick, be wise, when all thy taints of dirt and dust are blown away, The saints shall greet thee entering the Happy land."

(Some Sayings of the Buddha P. 190)

Prof. Maxmuller's translation :—

'Make thyself an island, work hard, be wise ! When thy impurities are blown away, and thou art free from guilt, thou will enter into the heavenly world of the elect.

(Ariya" S. B. E. Volx ? P. 61)

One of the last sermons of Mahatma Buddha was given in the following words as recorded in the Maha Pari Nibbana Sutta :—

तस्मादिह आनन्द अत्तदीपा बिहरथ अत्तसरणा ।
अनवण्णसरणा धम्मदीपा धम्मसरणा अनण्णसरणा ।।

i. e. There O Ananda, be ye lamps unto yourselves. Be ye a refuge to yourselves. Betake yourselves to no external refuge. Hold fast to the truth as a lamp. Hold fast as a refuge to the truth. Look not for refuge to any one besides yourselves."

This also shows Mahatma Buddha's belief in the existence of soul as separate from the senses, the body and mind. It is about the senses the body and the mind, that he said that they were Anatta अनत्ता or not self. In the Sanyuka Nikaya we find his utterances of the following kind :—

चक्कुं भिक्खवे अनिच्चं यदनिच्चं तं दुक्खं यं दुक्खं तदनत्ता यदनत्ता तं न एतं मम नेसोऽहं अस्मि न मे सो अत्ताति एवं एवं यथा भूतं सम्मप्पज्जाय दट्ठव्य सोतं अनिच्चं घाणं अनिच्चं जिहवा अनिच्चं कायो अनिच्चो मनो ।।

i. e. O Mendicants ! The eye is impermanent. What ever is impermanent is painful and not self. One should realise that it is not myself. I am separate from it. In the same way, one should feel the impermanence of the nose, the tongue, the body and the mind. Thus should one know real nature of his soul.

It is evident therefore that Mahatma Buddha believed soul to be imperishable and separate from the senses, the body and the mind.

GEORGE GRIMM ON THE SUBJECT

Mr. George Grimm in his distinguished book 'The Doctrine of the Buddha' giving quotations from Maha vaggo (1–14) writes as follows :—

Which is of greater importance, O youth to search for this woman or to search for your 'I.' It must from the outset, inspire us with confidence in the Buddha that he prefers the safer indirect way. 'This belongs not to me. 'This am I not.' 'This is not myself.' The Buddha has drawn this dividing line between atta and anatta.' between 'I.' and not I. With great axactness. What I perceive originating and perishing, that can not be my 'I' my ego. On one side stands I, on the other the whole gigantic cosmos the duration, origination, dissolution of which I recognise in and through my personality. P. 188.

This thought, wisely considered also must make it clear that I am some thing standing behind life, behind the five groups, some thing only adhering, only clinging to life and to the five groups, constituting Personality, as to some thing alien which I think desirable. P. 139.

'The soul is an immaterial and therefore spiritual, therefore simple, therefore imperishable substance. Notions are therefore nothing originally real, but an artificial product of reason distilled from the words given in perception.

(The Doctrine of the Buddha by George Grimm P. 139.)

Mrs Rhys David's article on Re-birth :—

Mrs. Davids was a distinguished scholar of Buddhism like her illustrious husband and the author of several books on the subject. She wrote an article on 'Re-birth in the Pali Scripture's in Sep. 1930 for the Calcutta Review from which the following extract is relevant to the subject we are dealing with. She wrote in the course of that article :—

'That it is a given man or woman who lives or, when the temporary body is discarded, is no where referred to another than to be understood or accepted. There may have been change of name, both in the appearance on earth and immigration into another world; the commentaries give instances; but the man, although in process of becoming, does not lose identity. This is consistently shown in one Jatak after another when the teacher is said to 'connect the story with the present." A was X, B was Y but C was just I (Aham era ahosi) and in the Suttas... I was then that young jati Pala—emphasis herein attains its limit in the following :—

'Now it may seem to you, Ananda, that at that time Jati Pala was a different person. But you should not look upon it like that. I at that time was Jati Pala.

(The Calcutta Review, for Sep 1930 quoted in the Vedic Magazine for Sep 1930)

We therefore see eye to eye with Shri Raj Gopala charya that Mahatma Buddha was a believer in the existence of soul and he did not deny it anywhere.

CHAPTER VI

MAHATMA BUDDHA AND GOD

The word nastika or atheist is also used for those who have no faith in the existence of God. Was Mahatma Buddha an atheist in the sense that he did not believe in a Suprema Being ? On an impartial study of the Buddhist Scriptures we come to the conclusion that the Mahatma believed in the existence of Brahma or God and he referred to Brahma Loka, Brahma Vihara, Brahma Charya, Brahma Sahavya (Union with Brahma) in several of his discourses. We have already quoted the verse of the Dhamma Pada (No. 160) in which, we find clear indication that Mahatma Buddha believed in the existence of both soul and God.

अत्ताना व सुदन्तेन, नाथं लभति दुल्लभम् ।।
(आत्मनैव सुदान्तेन, नाथं लभते दुर्लभम्)

Some commentators have been very much puzzled by finding these stanzas in Buddha's discoures. We give below some interpretations of these stanzas so that our readers may draw their own conclusion.

Prof. Max Muller's translation :—

Self is the lord of self, who else could be the lord ? With self well sub-dued, a man finds a lord such as few can find. P. 45.

Burth's translation in 'The Teachings of compasionate Buddha. 'With self well-sub dued, a man finds a lord such as few can find.'

Prof. N. K. Bhagavat's translation :—

When a man sub-dues will his self. he well have found a lord very difficult to find. P. 48.

Is it not clear from these words नाथं लभति दुर्लभम् used in the original and its above quoted translations that Mahatma Buddha believed in the existence of a Lord very difficult to find, but who could be found by sub-duing the self ?

It is amusing to see how some of the Hindi translators of the Dhamma Pada who did not want to show that Mahatma Buddha believed in the existence of the Lord have tried to twist the meaning of the above stanzas. While Shri Rahula Sankrintayana translates the lines under consideration as :—

'अपने को भलीप्रकार दमन कर लेने पर पुरुष एक दुर्लभ मालिक को पाता है'

Where there is clear reference to the existence of a Lord difficult to find, Shri Chandra Mani Bhikku translates it correctly but gives a ridiculous inference or explanation. He says :—

आत्मजित् होने से ही दुर्लभ नाथ मिलता है अर्थात् पापों से निवृत्त हो जाना वही नाथ है ।"

श्री चन्द्रमणि भिक्खुकृत धम्मपद हिन्दी अनुवाद
इण्डियन प्रेस प्रयाग पृ० ५७ ।

Here the explanation of the words that a man finds a Lord difficult to find to the effect that 'to refrain from sins is the Lord' is simply far-fetched and ridiculous.

Almost the same is the case with Shri Bhadant Kausalayana's following translation.

अपने को दमन करने वाला दुर्लभ स्वामित्व को प्राप्त करता है ।" पृ० ७७

i. e. He who subdues himself attains rare lordship. It can not be the meaning of the words used in the original. नाथं लभति दुल्लभम् The world दुर्लभ has been, as a matter

of fact, taken from the Vedic दूलभ which we find in mantras like :—

प्र तन्मे वोचो दूलभ स्वधावो
अव त्यानेना नमसातुर इयाम् ।

i. e. O God whom it is difficult to find, enlighten me, so that being free from the taint of sin, I may approach Thee with humility.

BRAHMA VIHAR PREACHED BY M. BUDDHA

Brahma Vihara is a word which we frequently come across in Mahatma Buddha's discourses. It literally means 'living and having one's being in Brahma. It consists of four kinds of contemplation known as मैत्री (Universal love and friendship) करुणा (Compassion on all beings) मुदिता (Gladness and joy at the sight of righteous acts done by others and not jealousy) उपेक्षा (Indifference to others evil deeds).'

In the Arguttar nikaya this fourfold attitude has been explained which Bhadant Bodhananda Maha Sthavira has elaborated upon in his Hindi book named 'बौद्धचर्या पद्धति' Shri Viyogi Hari-a distinguished Hindi scholar has

thrown light on the Brahma Vihara in 'बुद्धवाणी' in the following memorable words based upon the translation of the Anguttar Nikaya.

मैत्री, करुणा, मुदिता और उपेक्षा इन चार मनोवृत्तियों को ब्रह्मविहार कहते हैं ।

मैत्री पूर्ण चित्त से, करुणापूर्ण चित्त से, मुदितापूर्ण चित्त से और उपेक्षा पूर्ण चित्त से जो भिक्षु चारों दिशाओं को व्याप्त कर देता है, सर्वत्र समस्त जगत् को अवैर और अद्वेष मय चित्त से भर देता है उसे मैं ब्रह्मप्राप्त भिक्षु कहता हूं ।

DR. RABINDRA NATH TAGORE ON BRAHMA VIHAR

Dr. Rabindra Nath Tagore a poet and philosopher of world wide reputation explained the Brahma Vihar in the following beautiful and plain words in the course of his lectures on 'Realisation in love.'

'Buddha names it Brahma Vihar the Joy of Brahma. He who wants to reach this stage, according to Buddha shall deceive none, entertain no hatred for any body and never wish to injure them through anger. He shall have measureless love for all creatures even as a mother has for her only child, whom she protects with her own life. Up,

above, below and all around him, he shall extend his love which is without bounds and obstacles and which is free from all cruelty and antagonism. While standing, sitting, walking, lying down, till he falls asleep, he shall keep his mind active in this exercise of Universal good will."

(Sadhana by Dr. Tagore P. 106)

Macmillan of Co. London.

Is it not audacious to call such a preacher of Brahma Vihar (constant living in God) as an atheist ?

MAHATMA GANDHI ON MAHATMA BUDDHA'S THEISM

In the light of what we have stated above on the basis of Mahatma Buddha's discourses, we are quite at one with Mahatma Gandhi who in the course of an article on Buddhism in 'Young India' of 24th Nov. 1927 wrote the following memarable words :—

Buddha never rejected Hinduism and he broadened its base. He gave it a new life and new interpretation. But here comes the point where I shall need your forgiveness and generosity and I want to submit to you that the teachings of Buddha were not assimilated in its fulness whether it was in Ceylone or in Burma or in China or in Tibet.

The first is belief in all pervading Providence called God. I have heard it contended times with out number and I have read in books also claiming to express the spirit of Buddhism, that Buddha did not believe in God. In my humble opinion, such a belief contradicts the very central fact of Buddha's teaching.

In my humble opinion, the confusion has arisen over his rejection and just rejection of all the base things that have passed in his generation under the name of God. He undoubtedly rejected the notion that a being called God was actuated by malice, could repent of His actions and like the kings of the earth could possibly have favourites. His whole soul arose in mighty indignation against the belief that a Being called God required for His satisfaction the living blood of animals in order that He might be pleased— animals who were His own children. He therefore re-instated God in the rightful place and dethroned the usurper who for the time being, seemed to occupy that white throne.

He emphasised and re-declared the eternal and unalterable existence of the moral governmeut of this universe. He un-hesitatingly said that law was God Himself.

God's laws are eternal and not separate from God Himself. It is an indisputable condition of His very perfection. And hence the great confusion that Buddha disbelieved in God and simply believed in the moral law and because of this, confusion about the proper understanding of the great nirvan.

Nirvan is undoubtedly not utter extinction. So far as I have been able to understand the central fact of Buddha's life, Nirvan is utter extinction of all that is base in us. Nirvan is not like the block dead peace of the grave, but the living happiness of a soul which is conscious of itself and conscious of having found its own abode in the heart of the eternal.

Mahatma Gandhi in 'Young India of 24th nov. 1927)

Perhaps some critics may say that Mahatma Gandhi was not a great scholar to speak with authority on the teaching of Mahatma Buddha, but we believe that he being himself a world renowned Mahatma could understand the real spirit of a great Mahatma like Buddha better than some of his so-called followers with no spiritual experience.

IN NIRVAN UTTER EXTINCTION ?

In this connection, it is important to know what is meant by Nirvana according to Mahatma Buddha and whether it is utter extinction. Mahatma Gandhi was quite right when he said that the nirvana was not utter extinction as such. It was utter extinction of all that was basein us, all that was corrupt and corruptible in us. It was not a merely negative state, but a state of living peace and happiness. Let us see what we are told about the nirvana in the Dhamma Pada and other Buddhist Scriptures.

In the Dhamma Pada Chap. XV we find the following very significant verses throwing a flood of light on the positive aspect of the Nirvana. These verses are :—

जिघच्छा परमारोगा संखारा परमा दुखा ।
एतं ञत्वा यथाभूतं-निब्बानं परमं सुखं ।। २०४
आरोग्या परमा लाभा, सन्तुष्टी परमं धनं ।
विस्सास परमा ञाती, निब्बानं परमं सुखं ।। २०४

Prof. Max Muller's translation :—

203. Hunger is the worst of diseases, the elements of the body the greatest evil; if one knows this truly, that is Nirvana, the highest happiness.

204. Health is the greatest of gifts, contentedness the best riches; trust is the best of relationship, Nirvana the highest happiness.

Prof. N. K. Bhagavat's translation of the last two stanzas of both the verses is :—He who knows this truly (realises) that Nibbana is the highest bliss.

Nibbana is the highest happiness.

These verses of the Dhamma Pada can not leave the least shadow of a doubt on the mind of any one that Nirvana is not utter extinction or a merely negative state, but it is a positive state of the highest happiness.

In the Dhamma Pada Appamada vaggo, (23) we find the following verse throwing light on the subject. :—

ते झायिनो साततिका निच्चं दल्ह परक्कमा।
फुसन्ति धीरा निब्बानं, योगक्खेमं अनुत्तरं॥
संस्कृत—ते ध्यायिनः साततिकाः, नित्यं दृढपराक्रमाः।
पुष्यन्ति धीरा निर्वाणं, योगक्षेममनुत्तरम्॥

Prof. Maxmuller's translation :—

'These wise people, meditative, steady, always possessed of strong powers, attain to Nirvana, the highest happiness.

In Dhamma Pada 225 we read :—

अहिंसका ये मुनयो निच्चं कायेन संवुता ।
ते यन्ति अच्चुतं ठानं, यत्थ गत्वा न सोचरे ।।

संस्कृत—अहिंसका ये मुनयो नित्यं कायेन संवृताः ।
ते यान्ति अच्युतं स्थानं, यत्र गत्वा न शोचन्ति ।।

Prof. Max Muller's translation :—

The sages who injure nobody, and who always control their body; they will go to the un-changeable place (Nirvana) where, if they have gone, they will suffer no more.

Prof. Bhagavat's Translation :—

Those sages who are with out violence, and who are ever controlled in body, attain to the eternal Abode (Nibbana) where having gone a man is freed from sorrow.

This shows that Buddha's Conception of Nirvana is quite akin to the idea of Vedic Moksha or emancipation. It is not a new idea as some people erroneously think.

So far as extinction is concerned, it is that of greed, anger and delusion, as has been clearly taught by Buddha through such words as :—

राग क्खयो, दोसक्खयो, मोहक्खयो इदं वुच्चति निब्बाणं ।

Which Vepa Thera in his popular book on 'Nibbana' has rightly translated as :—

'The extinction of greed, anger and delusion, this indeed is called 'Nibbana.' P. 4

Vepa Thera translates another saying of Mahatma Buddha on Nirvana in the following words :—

'In this respect one may say of me, that I teach annihilation, that I propound my doctrine for the purpose of annihilation, and that herein train my disciples. For certainly I teach annihilation, the annihilation of greed, anger and delusion, as well as of the manifold evil and demeritorious things.

(Nibbana by Vepa Thera P. 17 Published by Maha-Bodhi Society)

It is also remarkable that the word 'Nirvana' used for emancipation is aso not a word coined by Mahatma Buddha but found in the Bhaagvad Gita and some other Sanskrit books. In the verses of the Gita like :—

युञ्जन्नेंव सदात्मानं, योगी नियतमानसः ।
शान्ति निर्वाणपरमां, मत्संस्थामधि गच्छति ।।

गीता ६–१५

It is clearly used in the sense of extinction of allevils and enjoyment of bliss.

MAHATMA BUDDHA'S CLEAR ASSERTION —'I KNOW GOD'

In connection with the attitude of Mahatma Buddha, it is absolutely necessary to make an impartial study of the Tevigga Sutta. Its summary is thus given in the Introduction to its translation by Rhys Davids.

'In this book we have Right conduct used as a sort of argumentum ad hominem for the conversion of two earnest young Brahmans.

Thy ask which is the true path to a state of union with God. After arguing, in a kind of Socratic dialogue, that on their own showing, on the basis of facts hey them selves admitted, the Brahmans could have no real knowledge of their God, Gotam maintains that union with a God whom they admitted to be pure and holy must be unattainable by men impure and sinful and self-righteous, however great their knowledge of the Vedas. And then he lays down that system of Right conduct which must be the only direct way to a real union with God."

(Buddhist Suttas translated by Rhys Davids, Introduction to the Tevigga Sutta P. 159—160)

As this Sutta is very important contiaining Buddha's positive assertion that he knows Brahma (God) and the Path leading there to, we give below some extensive extracts mostely from the Gospel of Buddha by Dr. Paul Carus giving the translation of the Tevijja Sutta in plain and interesting language.

BUDDHA THE TEACHER–THE TWO BRAHMANS

'At one time when the Blessed one was Journeying through Kosala, he came to the Brahman village which is called Manasakrita.

And two young Brahmans came to him who were of different schools. One was named Vasishtha and the other Bharadvaja. And Vasisththa said to the Blessed one :—

'We have a dispute as to the true path. I say the straight path which leads into a union with Brahma is tha which has been announced by the Brahman Paushkarasadi. while my friend says the straight path which leads unto a union with Brahma is that which has been announced by the Brahman Taruksbya. 'Now regarding your high repu-

tation, O Shramana, and knowing you are called the Enlightened one, the Blessed Buddha, we have come to ask you are all these paths saving paths ?—

But tell me asked Buddha has any one of the Brahmans, versed in the Vedas seen Brahma face to face ?

No sir, was the reply.

But then, said the Blessed one, is a single one of the teachers of the Brahmans, versed in the Vedas who has seen Brahma face to face !

No Indeed Gotama.

But is there then, vasettha, a single one of the pupils of the teachers of the Brahmanas versed in the Vedas who has seen brahma face to face !

Again the two Brahmans denied the question and the Blessed one proposed an illustration; he said !

'It is as if a man should make a staircase in the place where four roads cross, to mount up into a mansion. And people should ask him.' Where good friend. is this mansion, to mount up into which you are making this staircase; do you know whether it is in the east, or in the south, or in the west or in the north ? When so asked he should answer.' 'I know it not. And people should say to him.' But then;

good friend, You are making a stair case to mount up into something—taking it for a mansion—which all the while you know not, neither have you seen it.' And when so asked he should answer. 'That is exactly what I do ! What would you think of him ? Would you not say that the talk of that man was foolish talk ?

'In sooth Gautama, said the two Brahmanas it would be foolish talk.

The blessed one continued : 'Then the Brahmans should say.' We show you the way unto a union of what we know it not and what we have seen not.

This being the substance of Brahman lore, does it not follow that their task is vain ?

'It does follow' replied Bharadvaja. said the Blessed One : 'Thus it it impossible that Brahmans versed in the Vedas should be able to show the way to a state of union with that which they neither know nor have seen. Just as when a string of blind men are clinging one to the other. Neither can the foremost see, nor can those in the middle see, nor can the hindermost see. Even so, methinks; the talk of the Brahmans versed in the Vedas is but blind

talk; it is ridiculous, consists of mere words and is a vain and empty talk.

'Now Suppose added the Blessed one that a man should come hither to the bank of the river and having some business on the other side, should want to cross. Do you suppose that if he were to invoke the other bank of the river to come over to him on this side, the bank would come on account of his praying ?

Certainly not, Gautam.

'Yet this is the way of the Brahmans. They omit the practice of those qualities which really make a man Brahmana and say 'Indra, we call upon you, Soma, we call upon you, Varuna, we call upon you; Brahma, we call upon you, verily, it is not possible that these Brahmans on account of their invocations, prayers, and praises, should after death be united with Brahma.

Now tell me; continued Buddha.

'What do the Brahmans say of Brahma ?

Is His mind full of lust ?

And when the Brahmans denied the question, Buddha asked 'Is Brahma's mind full of malice, sloth or pride ?'

No Sir, was the reply.

And Buddha went on. 'But are the Brahmans free from these vices ?

No sir. said Vasistha.

The Holy one said; 'The Brahmans cling to the five things leading to worldliness and yield to the temptation of the sense; they are entangled in the five hindrances. lust, malice, sloth, pride and doubt.

How can they be united to that which is most unlike their nature ? Therefore the three fold wisdom of the Brahmans is a waterless desert, a pathless Jungle and a hopeless desolation.

When Buddha had thus spoken, one of the Brahmans said :—

'We are told that the Shakya Muni knows the path to union with Brahma. And the Blessed one said 'What do you think; O Brahmans, of a man born and brought up in Manasakrita ? Would he be in doubt about the directest way from this spot to Mnansakrita ?

Certanily not, Gautama.

'Thus replied Buddha, the Tathagata knows the straight path that leads to a union with Brahma. He knows it

as one who has entered the world of Brahma and has been born in it. There can be no doubt in him.

(The Gospel of Buddha by Paul Carus P. 121)

And the two young Brahmans said : 'If you hnow the way show it to us. And Buddha said :—

'The Tathagata sees the universe face to face and understands its nature. He proclaims the truth both in its letter and in its spirit and his doctrine is lovely in its origin, lovely in its progress, lovely in its consummation. The Tathagata reveals the higher life in its purity and perfection.

'The Tathagata lets his mind pervade the four quarters of the world with thoughts of love. And thus the whole wide world, above, below, around, and every where will continue to be filled with love, far reaching, grown great and beyond measure.

And this is the sign that a man follows the right path. 'Uprightness is his delight, and he sees danger in the least of those things which he should avoid. He trains himself in the commands of morality; he encompasseth himself with holiness in word and deed; he sustains life by means that are quite pure; good is his conduct, guarded is the

door of his senses; mindful and self possessed; he is altogether happy.

"He who walks in the eight fold noble path with un-swerving determination is sure to reach Nirvan."

A Brother who with firm determination walks in the noble path is sure to come forth into the light, sure to reach up to the highest bliss of enlightenment.

(Gaspel of Buddha by Paul Carus P. 117 to 122)

We have given these extensive though some what tiresome extracts from the Tevijja Sutta so that the spirit of Mahatma Buddha regarding the way to the union with God (ब्रह्मसहव्यता) in the original may be properly grasped. This dialogue between Buddha and the two Brahmans shows clearly that Buddha was a believer in the existence of Brahma or God and knew the way leading to Him which was what he called as Brahma vihara or the आर्य अष्टाङ्गिक मार्ग (Noble Eight fold Path).

He had no regard for those scholars and philosophers who merely talked of God but did not try to realise Him by following the Noble Eight fold path and Brahma Vihara which we have pointed out before. According to him, those

who were not free from falsehood lust, anger, malice, sloth and pride could never attain God. In this respect also, he was just following the Vedic teaching given in the upanishads :

सत्येन लभ्यस्तपसा ह्येष आत्मा,
सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ।
अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो,
यं पश्यन्ति यतयः क्षीणदोषाः ।।

मुंडकोपनिषत् ३. १. ५

तेषामेवैष ब्रह्मलोको येषां तपो
ब्रह्मचर्यं येषु सत्यं प्रतिष्ठितम् ।
तेषामसौ विरजो ब्रह्मलोको
न येषु जिह्ममनृतं न माया चेति ।।

प्रश्नोप० १. १५-१६

i. e. God is to be attained by Truthfulness, by austerities, by right knowledge and Brahma Charya. God is with in the bodies of all beings. But it is only those persons possessing self control and free from all impurities that see Him. Deliverance is to be got by them who have no crookedness, falsehood or delusion. Deliverance is attained by those persons who are truthful, leading pure lives and practising austerities (तप-ब्रह्मचर्य) The translation of some passages of the Tevigga Sutta quoted extensively above as

given in the Buddhist and Christian Gospels by Edmunds M. A. Vol 11 P. 89 is as follows :—

'That man born and brought up at Manasa Krita might hesitate or falter when asked the way there to. But not so does the Tathagata (Buddha) hesitate when asked of the kingdom of God, for I know both God and the Kingdom of God and the path that goes there to; I know it as one who hath entered the Kingdom and been born there."

(Buddhist and Christian Gospels by Edmunds M. A. Vol 11. P. 89)

If any more proof cf Mahatma Buddha's belief in God is still required, it can be adduced by giving the following quotation from Digh Nikaya Maha Govinda Sutta where in reply to the question of Maha Govinda :

कत्थट्ठितो किम्मि च सिक्खमानो
पप्पोति मच्चो अ्रमत ब्रह्मलोकम् ॥

i. e. In what way can a man attain Brahma loka, emancipation or union with Brahma, it is stated :—

एकोदिभूतो करुणाधिमुत्तो
निरामगन्धो विरतो मैथुनस्मा ।
एत्थत्थितो एत्थ च सिक्खमानो
पप्पोति मच्चो अ्रमतं ब्रह्मलोकंति ॥

i. e. A man can attain immortal state or union with Brahma by giving up all attachment to the world, by compassion, by abstaining from all sins and sexual intercourse (observing Brahma Charya).

BRAHMA IN A BUDDHIST SUTTA

The attributes of Brahma as found in the Brahma jala Sutta are given as follows which correspond to those of the Vedic God. There we read :—

'He (The Enlightened) says to himself :—

'That illustrious Brahma, the Great Brahma, the Supreme one, the Mighty. the All-Seeing, the Ruler, the Lord af all, the Maker, Creator, the chief of all, the Father of all that are to be, He by whom we were created, He is steadfast, immutable, eternal, of a nature that knows no change. But we who were created by him have come hither as being impermanent mutable, limited in duration of life."

(Sacred Books of the Buddhists Edited by Max-Muller P. 32).

To me it appears, that in the very first sermon that Mahatma Buddha gave at Sar Nath after the attainment of enlightenment, when he used the following words :—

अहं भिक्खवे ! तथागत सम्बुद्धो उदूहथ भिक्खवे ! सोतं अमतं अधिगतम् । अहमनु सासामि अहं धर्मं देसेमि ।

(मज्झिम निकाय २६ सु०)

By **अमत (अमृत)** he meant God as used in the Vedic Mantras like :—

'प्रतद्वोचदमृतं नु विद्वान् गन्धर्वो धाम बिभृतं गुहा सद् ॥

यजु० ३२. ८

'शृण्वन्तु विश्वे अमृतस्य पुत्रा आ ये धामानि दिव्यानि तस्थुः ।' यजु० ११..४

Or the passages of the Brahmanas or the Upanishads like :—

तदमृतं यदमृतं तद् ब्रह्म । गोपथ ५. ३. ४

ते यदन्तरा तद् ब्रह्म तदमृतम् ॥ छान्दोग्य ८. १४. १

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्मदक्षिणतश्चोत्तरेण ।

मुण्डकोपनिषद्

According to the Sutta Nipata 561 Mahatma Buddha declared about himself as follows :—

ब्रह्मभूतो अतितुलो मारसेनप्पमद्दनो ।
सब्बामित्तो वसीकत्वा, मोदामि अकुतोभयो ॥

सुत्तनिपात ५६१

सं—ब्रह्मभूतः अतितुलः, मारसेनप्रमर्दनः ।
सर्वामित्रान् वशीकृत्वा, मोदामि अकुतोभयः ॥

i. e. I have become pure like Brahma, matchless, a crusher of Mara's army, having subjected all enemies I rejoice secure on all sides.

Here the word used by Buddha for himself is ब्रह्मभूत and we find in Shanti Parva 275 the following definition or attributes of the ब्रह्मभूत as stated by Kapila-who also unfortunately and quite erroneously is considered to be an athiest :—

निर्द्वन्द्वा निर्नमस्कारा:, निराशीर्बन्धना बुधा: ।
विमुक्ता: सर्वपापेभ्यश्चरन्ति शुचयोऽमला: ॥
अपवर्गेऽथसन्त्यागे, बुद्धौ च कृतनिश्चया: ।
ब्रह्मिष्ठा ब्रह्मभूताश्च, ब्रह्मण्येव कृतालया: ॥

Here it is stated about the Brahma Bhootas that they are above all sinful tenderncies, perfectly pure, equal in the pairs of opposites, having full faith in emacipation and complete renunciation, entirely devoted to Brahma (God), having their abode so to speak in God. It was certainly wrong on the part of Faus Ball to translate the word ब्रह्मभूत as most eminent. It should have been translated as Brahma

like in Purity and compassion. The passage of the Upanishad throws light on the sub-ject :—

यथोदकं शुद्धे शुद्धमासिक्त तादृगेवभवति एवं मुने
विजानत आत्मा भवति गौतम ॥ कठोप० ४. १५

i. e. As pure water mingled with pure water becomes like the same, so the soul of a sage becomes like God in purity. Thus we arrive at the conclusion that Mahatma Buddha believed in the existence of God but as he had a kind of disgust for speculative philosophy, he did not lay so much stress on it as on the purity of character or Uprightness of conduct which was neglected in those days.

As a general rule, he kept silent about metaphysical questions. He did not attach very much importance to them. This silence on his part was misunderstood and it was erroneously held that he did not believe in the existence of the Supreme Being. We have shown the wrongness of this contention.

TO KNOW BRAHMA IS SOURCE OF GREAT HAPPINESS-DHAMMA PADA 23-30.

Before I conclude this chapter on 'Mahatma Buddha and God' let me quote one more verse of Dhamma Pada

which has come to my notice after seeing a small pamphlet in Hindi signed by such prominent Buddhist Scholars of note as Chandra Mani Bhikkhu, Maha Sthavir Kushi Nagar, Bhikshu Jagadish Kashyapa Director Pali Institute Nalanda, Dharmadhar Maha Sthavir Calcutta and others. In this significant pamphlet, these scholars have quoted the following verse from the Dhamma Pada 23 :—

सुखा मेत्तेय्यता लोके, अथो पेत्तेय्यता सुखा ।
सुखा सामञ्ञता लोके, अथो ब्रह्मञ्ञता सुखा ।।

Here we are mainly concerned with the last line which according to the translation accepted by the above Buddhist scholars means in Hindi :—

'ब्रह्मज्ञ होना सुखकर है ।'

i. e. TO KNOW BRAHMA (GOD) IS SOURCE OF HAPPINESS.

(भगवान् बुद्ध की धर्मदीक्षा के नाम पर विरोध और कटुता कैसी ?

Published by All India Arya Dharma Seva Sangh Birla lines Delhi P. 3.

Can a non-believer in God make such a statement ? it is never possible.

SHRI SHANKARACHARYA ON BUDDHA

It is also remarkable that though the great Shankaracharya fought atheism preached by the followers of Buddha in his days, tooth and nail and held many public discussions with them, he had very great regard for Mahatma Buddha. He regarded him as emperor of the Yogis in this iron age, as the following verse composed by him shows.

य आस्ते कलौ योगिनां चक्रवर्ती,
स बुद्धः प्रबुद्धोऽस्तु मच्चित्तवर्ती ।।

(स्तोत्र रत्नाकरे)

Honouring Mahatma Buddha as emperor of the Yogis in the iron age, Shri Shankaracharya prays to be enlightened by him–who is enthroned in his heart.

Is it ever conceivable that Shri Shankaracharya praised Mahatma Buddha as the greatest Yogi of this age knowing that he was an atheist ?

CHAPTER VII

MAHATMA BUDDHA AND THE VEDAS.

It is generally believed that Buddha was opposed to the Vedas altogether and he revolted against their authority. But on an impartial study of the Buddhist Scriptures, containing Buddha's discourses we find that there is no truth in this common belief. The following quotations from the Buddhist Sutras throw a flood of light on the subject. Certainly as we have shown above, he had no regard for those people who were well-versed in the Vedas, but were not leading pure and noble lives according to the Vedic teaching.

In Sabhiya Sutta; when Sabhiya asks Mahatma Buddha the definition of a Vedagu and a Shrotriya he tells him :—

वेदानि विच्चेय केवलानि,
समणानं यानि प अत्थि ब्रह्मणानम् ।
सब्वा वेदनासु वीतरागो,
सब्बं वेदमनिच्च वेदगू सो ॥

सुत्तानिपात ५२६

i. e. Vedgu or well-versed in the Vedas is he who studies all the Vedas and is free from all passions and attachments, hnowing the world to be impermanent.

About a Shrotriya (a scholar of the Vedas) also he has said :—

सुत्वा सब्व धम्मं अभिञ्ञाय लोके,
सावज्जान वज्जं यदत्थि किंचि ।
अभिभुं अकथं कथिं विमुत्तं,
अनिघं सब्बधिम् आहु सोत्तियोइति ॥

Lord Chalmers G. C. B. D. Litt. In his "Buddha's Teachings" translates it as follows :—

He who surveying lore (Brahman's and anchorite's) aud losing zest for things of sense, outgrows all lore–he is lore's adept. P. 129.

This translation is not quite correct. In the last stanza better word would have been Vedic lore's adept.

Faus Boll's translation in the Sutta Nipata 534 is some what better. It is as follows :—

'Who so ever after having heard and understood every Dhamma in the world, whatever is wrong and what ever is blameless is virtorious, free from doubt, free from pain

in every respect, him they call sottiya -(learned in the revelation). Sutta Nipata translated by Faus boll P. 91.

This definition of श्रोत्रिय (Shrotriya) which means in Sanskrit literature श्रोत्रियश्छन्दोऽधीते (अष्टाध्यायी५.२.४८) one who studies the Veda is significant, as it shows that Mahatma Buddha did not look down upon such a Vedic scholar, but he did add certain moral and ethical virtues in him. He had no regard for mere scholars devoid of ethical and moral virtues mentioned above.

THE SIGNIFICANCE OF THE GAYATRI

The well-known Savitri or Gayatri Mantra तत्सवितु-र्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ।। is every where considered among all Aryas to be the mother of the Vedas. It is called गुरुमन्त्र—the first Mantra with which the preceptor initiates his disciple. Mahatma Buddha also as an arya agreed with this view and gave expression to it saying expressly—

अग्गिहुत्तमुखा यञ्ञा, सावित्ती छन्दसो मुखम् ।।
(अग्निहोत्र मुखा यज्ञाः, सावित्री छन्दसो मुखम् ।।)
(सुत्तनिपात ५६८)

which Faus Boll's Translates as—

The principal thing in sacrifice is the socred fire, the principal thing amongst the hymns is the Savitri. (P. 104).

In the Sundarika Bharadwaj Sutta also Buddha refers to this Savitri or Gayatri Mantra and tells Bharadvaja. 'I am a Brahmana and if thou callest me no Brahmana, then I ask thee about the Savitri that consists of three padas and twenty-four syllables.'

तां सावित्तीं प्रच्छामि तिपदां चतुर्विंशक्खराम् ।।

This clear reference to the Savitri or Gayatri Mantra is remarkable.

Buddha's great regard for the Vedas and true Vedic scholars is also evident from the following quotations from the Buddhist Scriptures.

In Sutta Nipata 458—Sundrika Bharadvaja Sutta in answer to the question of Bharadvaja as to whose yajna (or sacrifice) is successful, Buddha tells him plainly—

यदन्तगु वेदगु यञ्ञकाले
यस्साहुतिं लभे तस्य इज्झेति ब्रूमि ।।

Faus Boll's translation is—

He who; perfect and accomplished at the time of offering, obtains the ear of one. or the other (god) he will succeed, so I say. The Buddhist Suttas P. 74.

This translation is not quite correct. The word वेदगू should nave been translated not as accomplished but as well-versed in the Vedas.

That Mahatma Buddha himself had studied the Vedas and was therefore held in great esteem is clear from the next verse (459) of the Sutta Nipata, in which Sundarika Bharadvaja addressing him says—

अद्धा हि तस्स हुतम् इज्झे
यं तादिसं वेदगुम् अद्दसाम ।
तुम्हादिसानं हि अदस्सनेन
अज्झो जनो भुंजति पुरडासम् ।।
(सुत्तनिपात ४५९)

Faus Ball's Translation—

Surely his offering will bear fruit—so said Bharadvaja because we saw such an accomplished man, for by not seeing such as you, some body else will enjoy the oblation.

Here again the word वेदगुम् in the original has not been correctly translated as accomplished. It should be translated as 'well versed in the Vedas.' The rest is allright. In Sutta Nipata 503 Mahatma Buddha says—

यो वेदगु ज्ञानरतो सतीमा
सम्बोधिपत्तो सरनं बहूनाम् ।
कालेन तं हि हव्यं पवेच्छे
यो ब्राह्मणो पुण्यपेक्षो यजेत ।।

संस्कृत छाया—यो वेदज्ञो ध्यानरत: स्मृतिमान्
संबोधप्राप्त: शरणं बहूनाम् ।
कालेन तं हि हव्यं प्रवेशयेत्
यो ब्राह्मण: पुण्यप्रेक्षो यजेत ।।

Fous Boll's Translation—

He who is accomplished and delights in meditation, thoughtful, possessed of thorough enlightenment, a refuge to many, on such a one in due time people should bestow oblations. (The Buddhist Suttas P. 83).

Here again the word वेदगु in the original has not been correctly translated as 'accomplished'. It should have been translated as 'Well-versed in the Vedas.' The rest conveys the sense of the verse fairly well. In Lord Chalmer's

translation also there is the same mistake, as he has rendered the word वेदगू in English as seer.

In Sutta Nipata 846 we find the following utterance of Mahatma Buddha which clearly shows his great regard for the Vedas and their scholars possessing strong moral character.

न वेदगू दिट्ठिया न मुतिया
स मानम् एति नहि तन्मयो सो ।
न कम्मुना नो पि सुतेन नेयो
अनूपनीतो सो निवेसनेसू ॥

संस्कृत छाया--न वेदज्ञो दृष्टया न मिथ्या
स मानमेति नहि तन्मयः सः ।
न कर्मणा नापि श्रुतेन मेयः
अनूपनीतः स निवेशनेषु ॥

Faus Boll's Translation—

An accomplished man does not by (a philsophical) view or by thinking become arrogant, for he is not of that sort; nor by mark, nor by tradition is he to be led, he is not led into any of the resting places (of the mind).

The Buddhist Suttas P. 156.

Here again the word वेदगू used in the original has been translated by Faus Boll as 'accomplished' and by Lord Chalmers as 'a sage.' This translation is not correct. It should have been translated as 'Well-Versed in the Vedas.' The rest is all-right.

In Sutta Nipata 792 we find the following saying of Mahatma Buddha which is very significant, throwing a flood of light on the subject in hand.

स्वयं समादाय वतानि जन्तु,
उच्चावचं गच्छति सञ्ञसत्तो ।
विद्वां च वेदेहि समेच्च धम्मं,
न उच्चावचं गच्छति भूरिप्पज्जो ॥
(सुत्तनिपात ७९२)

Lord Chalmer's Translation—

Self prompted, slaves of sense.

Pursue anstrities. Not so the wise who know, who grasp the Doctrine's truth. This translation does not convey the sense of the original as it is full of several mistakes. The word 'वेदेहि' used in the verse has been translated here as the 'Doctrine' which is not correct.

Faus Boll's Translation—

Having himself undertaken some holy works, he goes to various things led by his senses, but a man of great understanding, a wise man who by his wisdom has understood the Dhamma. does not go to various occupations. Here the word 'वेदेहि' has been translated merely as 'wisdom' which is not correct. It should have been translated as वेदैः or with the help of the Vedas. The translation of 'न उच्चावचं गच्छति' as 'does not go to various occupations' is also not correct. It should be 'does not waver' The real meaning of the last two stanzas is विद्वांश्च वेदैः समेत्य धर्मं न उच्चावचं गच्छति भूरिप्रज्ञः । i. e. A wise man who understands the real nature of the Dharma with the help of the Vedas, does not waver at all.

This shows Mahatma Buddha's very great regard for the Vedas. It also clearly shows that the Mahatma regarded the Vedas as source of Dharma. Can such a believer in the Vedas be ever called an atheist ? In Sutta Nipata 1059 we find the following utterance of Mahatma Buddha—

यं ब्राह्मणं वेदगुं अभिञ्ञाञ्जा
अकिंचनं कामभवे असत्तम् ।

श्रद्धा हि सो श्रोघमिमम् श्रतारि
तिण्णो च पारम् श्रखिलो श्रकंखी ॥

संस्कृत छाया—यं ब्राह्मणं वेदज्ञम् श्रभिज्ञातवान्
श्रकिञ्चनं कामभवे श्रसक्तम् ।
श्रद्धा हि स श्रोघमिम् श्रतारीत्
तीर्णश्च पारम् श्रखिलः श्रकाङ्क्षः ॥

Faus Boll's Translation—

The Brahman whom I may acknowledge as accompli-shed, possessing nothing, not cleaving to the world of lust, he surely has crossed this stream and he has crossed over to the other shore, free from harshness and free from doubt.

(Sutta Nipata P. 187)

Here again we find the same mistake repeated that of translating the word वेदगू as 'accomplished' instead of 'well-versed in the Vedas. The rest conveys the sense of the original fairly well. This verse also shows Mahatma Buddha's great regard for the Vedas and their scholars.

Lord Chalmers has translated the word 'Vedagu' as 'rich in lore' which is not quite correct. It should be 'rich in Vedic lore' or wellversed in the Vedas.

In Sutta Nipata 106. We find the following remarkable saying of Mahatma Buddha regarding the Vedic scholar who is free from sin and attachment.

विद्वां च सो वेदगू नरो इव
भवाभत्रे सङ्गमिमं विसञ्जा ।
सो बीत तण्हो अनिघो निरासो
अतारि सो जाति जरांति ब्रूमीति ॥

संस्कृतानुवाद—विद्वांश्च स वेदज्ञो नर इह
भवाभवे सङ्गमिमं विसृज्य ।
स वीततृष्णोऽनघो निराशी:
अतारीत् स जातिजरामिति ब्रवीमि ॥

Faus Boll's translation :—

And he is a wise man and accomplished man in this world, having abondoned this cleaving to reiterated existence he is with out craving, free from woe, free from longing, he has crossed over birth and old age, so I say.

Here again we find the same mistake of translating the word वेदगू as accomplished instood of 'well-versed in the Veda. The rest is all-right.

As pointed out above, it un-doubtedly shows Mahatma Buddha's very great regard for a person well-

versed in the Vedas and free from sin and attachment. All this is quite sufficient to show that Mahatma Buddha had very great regard for the Vedas. In Tevijja Sutta also he did not condemn the Vedas, but only those persons who claimed to be well-versed in the Vedas and yet were not free from lust, pride, greed, anger, malice, attachment and other evils.

In the Tvishya Jatak, we are told, that the study of the Vedas is re-commended with the practice of the Dharma as the true Buddhism of the house holder.[1]

"In the several Buddhist works as Brihad Dharma Purana etc, it is mentioned that a time of degeneration will come, when the Buddhists shall cease to regard the Vedas. This admits that it is the duty of Buddhists to regard the Vedas."[2]

(Buddha Meemansa P. 60)

Before I close this chapter, let me bring to the notice of our readers a very significant article that was published by

1–2 For both these statements.

See—'Buddha Meemansa by His Holiness he Swami Maharaj Yogi Raj of Bodhi Gaya Published by W, Thackse & Co. London.

a Buddhist monk named Dr. Majinananda. M. A. Ph. D. in the Open Court Magazine of Chicago in its issue of December 1920.

I myself read that article carefully in which the learned Doctor had shown that early Buddhists used to recite many Mantras in their daily meditation.

It was a pleasant surprise for me to find that these Mantras were almost exactly the same even in their order as have been mentioned by Maharshi Dayananda Saraswati in the Panch Maha Yajna Vidhi and which Aryas all over the world recite daily during their Sandhya. The meanings of those Mantras also as given in that article were all regarding the Omnipresent, Omniscient and Omnipotent God. When I paid a visit to Shanti Niketan in 1920 along with my revered Acharya Swami Shraddhananda ji Maharaj, I asked the head of the Pali Department-a Buddhist Bhikku, about the correctness of this statement containned in in Dr. Majina nand's article. He told we that all Buddhists did not recite those Vedic Mantaas in their daily meditation but it is true that converts from Brahmanism to Buddhism used to do so. This also shows that Mahatma Buddha and

his early disciples were not antagonistic to the Vedas, as is generally considered to be the case.

They only condemned those so-called Vedic Scholars who performed animal sacrifices and were not men of Noble Character.

CHAPTER VIII.

SOME EMINENT MODERN SCHOLARS ON MAHATMA BUDDHA'S TEACHINGS.

Before I conclude, let me give some extracts from the writings and speeches of some eminent impartial modern scholars about the teachings of Mahatma Buddha, throwing light on the subject whether he was an atheist or not.

1. SHRI C. RAJA GOPALACHARYA'S VIEWS.

Here are some extracts from the Broadcast address of Shri Chakra Varti Raja Gopalacharya delivered by him on 6th May 1956 from All-India Radio Delhi Station. In the course of his thought-provoking address from which we have already quoted a few passages on P. 26. and so we need not quote them here again, Shri Raja Gopalacharya said—

"Bhagawan Buddha universally beloved and revered at no time suggested that he came from God as son, incarnation or prophet. Nor did he ever say that he was founding a new religion. He did not deny the soul but affirmed its immortality and rebirth . . . He refused to discuss or seek to unfold the eternal mystery. He refused to say whether God and soul were one or two or one in

two. But it was not an antagonism or denial of the Vedanta. It was Just humility and wisdom. . . . (Published in the Hindustan Times of the 9th May 1956).

2. SHRI K. M. MUNSHI'S VIEWS.

The following extracts are given from the article of Shri K. M. Munshi-an eminent scholar published in the Hindustan Times Weekly of May 27th 1956.

NO DENIAL OF GOD.

Very often, the modern scholar, steeped in western systems of materialistic philosophy, reads his pet Godless creed into the Lord's (Buddha's) teachings.

It is true that on more than one occasion, the Master declined to explain the Ultimate Mysteries of existence. When ever asked, he kept silent about God or the soul. But never, never did he deny them. He purposely kept silent on these ultimate problems. His attitude can be summarised in Edwin Arnold's words.

Om Amitaya.

Measure not with words the un-measurable nor sink the string of thought into the fathomless. Who asks doth err. Who answers errs. Say naught.

The Buddha's silence on these problems can easily be understood. In every way that he could, the Master wanted to divorce his practical creed from theology and metaphysics. He wanted to inspire in his followers right living. He did not want the force of his appeal to be dissipated by speculation on the why and the wherefore of things.

The Human Urge.

The end of the recurring cycle of births and deaths was not satisfyng without a permanent substratum. If there is no immortal substance, its re-incarnation would have little meaning and walking on the right path, little sense. If there is no disease or death at the stage of nirvana, it can only mean living in the Infinite. (Shri K. M. Munshi's article in the Hindustan Times of May 27, 1956).

3. JUSTICE NAQUI IMAM ON BUDDHA'S BELIEF IN GOD AND SOUL

Justic Naqui Imam of Patna High Court said on May 24, 1956 at the Whaler Senate Hall Patna as follows as reported in the 'Indian Nation' of May 25th, 1956.

Analysing the fact and teaching of Buddhism, Justice Imam said that in his opinion Lord Buddha did believe in

God as was evident from his teaching. What this nirvana meant ? It said that after controlling desire, man submerged his own self in the Almighty i. e. God. If there was no such thing, then nirvan was meaningless. So was the case with soul. If there was no soul after the decay of this material body, what would submerge in the Almighty ? he asked.

Prof. Akhtar of the Patna college supported this contention of Justice Imam. (The Indian Nation of May 25 1956).

4. Dr. S. RADHA KRISHNAN ON BUDDHA'S TEACHINGS

In the course of an address broadcast from All-India Radio Station New Delhi on 19th may 1956, Dr. S. Radha Krishnan said—

The Buddha did not feel that he was announcing a new Religion. He was born, grew up and died a Hindu. (We would prefer to use the word Arya—Author) He was re-stating with a new emphasis the ancient ideals of the Indo-Aryan civilisation.

'Even so have I, monks, seen an ancient way, an ancient road followed by the wholly awakened ones of

olden times. Along that have I gone, and the matters that I have come to know fully as I was going along it, I have told to the monks, nuns, men and women lay followers."

Buddha's highest goal.

पदे तु यस्मिन् न जरा न भीर् नरुङ्
न जन्म नैवोपरमो न चाधयः ।
तमेव मन्ये पुरुषार्थमुत्तमं
न विद्यते यत्र पुनः पुनः क्रिया ॥

The Buddha calls himself Brahma bhoota, he who has become Brahman. The Buddha adopts an absolutist view of ultimate Reality, though not a theistic one.

There is a higher than the gods, a transcendent absolute described in the Udan अजात (un-born) अभूत (un-become) अकृत (un-made) असङ्खत (un-compounded). This is the Brahman of the Upanishads which is characterised as Neti Neti नेति नेति.

He felt that many abstained from action in the faith that God would do every thing for them. They seemed to forget that spiritual realisation is a growth from with in, while the educated indulged in vain speculations about the inexpressible, the un-educated treated God as a being who

could be manipulated by magic rites or sorcery. If God forgives us any way, it makes little difference how we live. The Buddha revolted against the ignorance and superstition, the dread and the horror which accompanied popular religion.

'The self is not body, feeling, consciousness etc, but from this it does not follow that there is no self at all. The ego is not the only content of self thought, it is the only content that can be known objectively. There is another side to our self which helps us to attain Nirvana. The Buddha's main object was to bring about a return to the basic principles.'

Buddha utilised the Hindu inheritance to correct-some of its expressions. He came to fulfil, not to destroy."

'When the Buddha asks us to be diligent, to strive for salvation, he is referring to the inward principle which is not swept away by the current of events, which is not controlled by outward circumstances which protects itself from the usurpation of society which does not submit to human opinion but jealously guards its rights. The en-

lightned is free, having broken all bonds. The ascetic is one who has gained mastery over himself.'

'Who has his heart in his power and is not himself in the power of his heart.' (Majjhim Nikaya XXXII). The Buddha when he attained Nirvana is far from being dissolved into non-being. It is not he that becomes extinct but the passions and desires. He is no longer conditioned by the erroneous notions and selfish desires that nomally go on shaping individuals. The Buddha realises himself to be free from the characteristics that constitute an individual subject.'

(Dr. S Radha Krishnan in his 'Fore word' to 2500 years of Buddhism P. XXIII)

5. Mrs RHYS DAVIDS. President Pali Text Society.

BUDDHA'S MAIN TEACHINGS

'The relation between the Buddha and his contemporary Brahmans was very cordial. The Buddha never contradicted the Upanishadic doctrine of the immanence of the Brahman in each individual. It would therefore not bean exaggeration to say that what the Buddha preached was in agreement with the central

religious tenets or principles of immanence in the Brahmanism of the day.

Indian Historical quarterly Vol X P. 274.

(Quoted here from Shri Aiyaswami Shastri's article in 'Approach to Buddhism in' 2500 years of Buddhism Chap. XIII. P. 340)

'No quarrel is, I repeat, recorded between Shakyamuni and Brahmans on the subject of Deity, or of Deity as immanent. Had this been quarrelled about, much would have been of such records in the Pali Scriptures. The matters we find there criticized in Brahmans are quite other; they are the brahman pride in birth in the monopoly or being Celebrants and Mantra reciters in faith made to crowd out rks. (Tevijja' Sutta Dialogues)

The Shakyan Mission was out 'not to destroy but to fulfil' to enlarge and enhance the accepted faith in God of their day, not by asservating or denying, but by making it more vital. It was Brahmans who became the leading disciples. (A Manual of Buddhism by Mrs. Rhys Davids P. 194)

'Buddha's teaching to his disciples :—

Teach monks, dhamma, lovely in life's beginning, lovely at its middle. lovely at its end, both its meaning and wording show the wholly perfect purified God-living. Come monks, well declared is Dhamma! walk according to Brahma life for right endmaking of ill.

(A Manual of Buddhism Chap. VIII. P. 160.)

Ii is thus clear that Mahatma Buddha was not an atheist, but a believer in the existence of God and perfect purified God-living denoted by the word 'Brahmacharya' repeated by the Mahatma so often in his discourses. Referring to the atheistie assertions of some of the so-called followers of Mahatma Buddha, Mrs. Rhys Davids rightly remarks—

"It is often said that Buddhism is distinctive in this that it is a religion with no supra mundane mandate, that the founder bows the knees neither to an external God, nor to the Immanent Deity of his day. What then of this record ? Gotama is not proposing to revere a yet un spokan un-embodied doctrine, nor is there evidence that any notion of 'Nature' or cosmic law was present to him. A something it is he is placing where his country, before

his day and during his day, place That who is the Highest, Brahman, Atman.

Where fore by one desiring the self, longing for Great Self the very Dhamma should be held in reverence. . How have not Buddhists ignored these Suttas ?

(A Manual of Buddhism by Mrs. Rhys Davids P. 166.)

6. Dr. C. P. RAMASWAMI IYER ON BUDDHA'S TEACHINGS

In the course of a Broadcast address delivered by Dr. C. P. Rama Swami Iyer on the 9th of May 1956 the eminent scholar and thinker said—

The teachings of the Buddha were essentially practical and pragmatic. Born in an age of spiritual restlessness like ours, he did not question the validity of the essential Hindu doctrines of Dharma, Karma and Samsara. In essence, he insisted on the Middle Path, and on universal benevolence and the unflinchingly ethical life. He discouraged metaphysical discussions and questions relating to the origin and end of the universe and speculation pertaining to other worlds. He held that interest in the Supranatural is apt to divert attention from ethical values. It is not true that he does not affirm the validity

of religious experince. In the language of Anguttara Sutta, he says that to dwell in Dharma is to dwell in Brahman' धम्म चरियं ब्रह्मचरियम् ।

The nirvana postulated by Buddha was not extinction but the un-conditioned life of the spirit. He continuously reiterated that all embracing love and kindness were the chief means of reaching perfection by eliminating the lower qualities and suppressing evil passions.

7-8. Dr. ANANDA K. COOMAR SWAMI AND I. B. HORNER IN 'THE LIVING THOUGHTS OF GOTAMA THE BUDDHA'

What has Buddhism to say of the self ? That is not my Self (न मे स अत्ता) this and the term 'non-self-is ness' (anatta) predicated of the world and all things (sabba dhamma anatta) have formed the basis of the mistaken view that Buddhism 'denies (not merely the self but also) the 'Self.' But a moment's consideration of the logic of the words will show that they assume the reality of a Self that is not any one of all the 'things' that are denied of it. As St Thomas Aquinas says 'primary and simple things are defined by negations, as for instance, a point is defined as that which has no parts,' and Dante remarks that there are

'certain things which our intellect can not behold.' We can not understand what they are except by denying things of them. This was the position of the older Indian philosphy in which Buddhism originated. What ever can be said of the Self is 'not so.' To acknowledge that 'nothing true can be said of God is certainly to deny his essence' P. 21,

It is also said that the Buddha 'is' (atthi) though he can not be seen 'here or there' ! and denied that an Arhant 'is not' after death. If indeed; absolutely nothing remains when the self is no more, we could not but ask 'Of what is an immortality predicated ? Any reduction of a reality to the nothingness of 'the son of a barren woman' would be meaning-less and unintelligible, and in fact, the Buddha in repudiating the 'annihilationist' doctrines that were attributed to him by some contemporary heretics expressly denies that he ever taught the destruction of any-thing real (sato satasa) (Majjim Nikaya 1. 137. 140) There is he says.

An un-born, un-become, unmade (akatam) incom-posite (asankhattan) i. e. without origination, growth or mutation (Anguttar Nikaya 1. 152) and were there not,

there would be no escape from the born, the become, the made and the composite (world). (Udan Vagga 80)

Knower of what was never made (akattannu) art thou, O Brahman, having known the waning away of all composite things.

'Living Thoughts of Gotama Buddha'. P. 22.

APPENDIX I

THE PURANAS AND AGAMAS ON MAHATMA BUDDHA

In Vishnu Bhagavat, Devi Bhagavat, Garuda, Padma, Matsya, Koorma, Vayu, Nrisinha, Brihan Naradiya and other Puranas, Buddha has been mentioned as one of the incarnations of God and his worship has been sanctioned. Some verses dealing with the subject are particularly worth mentioning as they clearly show that he was never condemned as an atheist but was considered to be a protector of true Dharma.

In the Devi Bhagavat 10. 5. 14. we find :—

दुष्टयज्ञविघाताय, पशुहिंसानिवृत्तये ।
बुद्धरूपं दधौ योऽसौ, तस्मै देवाय ते नमः ।।

देवीभागवत १०. ५. १४

i. e. Salutations to the Lord who took the form of Buddha in order to destroy wicked sacrifices and for prohibition of the slaughter of animals.

The meaning is quite clear that Buddha according to the author of the Purana raised his powerful voice not

against all Yajnas as such but only against such wicked sacrifices in which, animals were slaughtered.

In the Bhagavat Purana 6. 8. 17 The prayer affered to Buddha is to protect from hypocritical wicked acts and carelessness.

द्वैपायनो भगवानप्रबोधात्,
बुद्धस्तु पाखण्डगणात् प्रमादात्
कल्की कलेः कालमलात् प्रपातु,
धर्मावनायेह कृतावतारः ॥
भागवत ६. ८. १७

The inference is that Buddha as a great reformer raised his voice against all hypocritical wicked acts performed in the name of religion.

The same idea has been expressed in the following verse of the Garuda Purana. 205|11

बुद्धः पाखण्डसंघातात्, कल्किरवतु कल्मषात् ॥

The etrymological meaning of the word Pakhanda as given in the Sanskrit Encyclopedia Vachaspatya Brihadabhidhan and the commentary of Amar Kosha etc is as follows ,—

पालनाच्च त्रयी धर्मः पा शब्देन निगद्यते ।
इत्युक्तेः पातीति पा त्रयीधर्मः,
तं खण्डयतीति पाखण्डः ।।

(वाचस्पत्य बृहदभिधान पृ० ४२८६)

It means that the Vedas are called by the name of Pa as they protect us from all sins. Pakhanda therefore means that which condemns the Vedas.

It is thus clear that in the opinion of the authors of the Puranas, Mahatma Buddha was not antagonistic to the Vedas but only to the hypocritical anti Vedic wicked acts such as animal-sacrifices etc.

In the Brihannaradiya Purana 2. 39 Buddha has been praised in the following manner.

भूम्यादिलोकत्रितयं संहृत्यात्मानमात्मना ।
पश्यन्ति योगिनः सर्वे, तमीशानं भजाम्यहम् ।।

i. e. I glorify Buddha whom Yogis see as becoming one with God through contemplation.

The same idea is conveyed, by the following verse of the Vayu Purana 18. 26. 27.

बुद्धरूपं समास्थाय, योगमार्गे व्यवस्थितः ।।

i. e. As incarnation of God, Buddha trod upon the path of Yoga or was completely established in Yoga.

In the Narada Panch Ratragama, it is clearly stated that Buddha attained God through meditation and that he boycotted the Vedas as interpreted by the wicked but protected the true meaning of the Vedas.

बुद्धो ध्यानजिताशेषदेवदेवो जगत्प्रियः ॥१॥
दैत्यवेदबहिष्कर्ता, वेदार्थश्रुतिगोपकः ॥२॥

(नारद पञ्चरात्रागमे शाक्त प्रमोदे)

The above verse is significant to show that according to the author of the Narada Panch Ratra Agama a sacred book for the Vaishvanas, Mahatma Buddha was not an atheist, but one devoted to God and he rejected the interpretation of the Vedas as given by the wicked, but was an advocate and defender of the real spirit of the Vedas.

In the Matsya Purana 47-247 it is stated :—

कर्तुं धर्म व्यवस्थानम्, असुराणां प्रणाशनम् ।
बुद्धो नवमको जज्ञे, तपसा पुष्करेक्षणः ॥

i. e. Vishnu took the incarnation of Buddha in order to establish Dharma and to root out Adharma. Is it ever con-

ceivable that the author of the Purana wrote such a thing for one whom he considered to be an athiest ?

In the Garuda Purana 1-149-39 also we find the same idea expressed in such clear terms as :—

बासुदेवः पुनर्बुद्धः सम्मोहाय सुरद्विषाम् ।
देवादिरक्षणार्थाय, अधर्महरणाय च ॥

Which means that Shri Krishna himself was born as Buddha in order to protect the Devas (righteous) and root out the Adharma or un-righteousness.

APPEINDIX II

MAHATMA BUDDHA OPPOSED TO MEAT EATING

Though un-fortunately many so-called followers of Mahatma Buddha are meat-eaters, it can be proved on un-questionable authority of the Buddhist teachings that as an Arya Reformer Mahatma Buddha was opposed to meat-eating.

In the Dhamma Pada Danda Vaggo we are told :—

सब्बे तस्सन्ति दण्डस्स, सब्बे भायन्ति मच्चुनो ।
अत्तानं उपमं कत्वा, न हनेय्य न घातये ॥
१२६ धम्मपद दण्ड वग्गो १

'All tremble before the rod, all fear death; putting one self in the placeof another. one should neither slay himself encourage nor others to slay. Dhamma Pada 820.

In the same chapter Mahatma Buddha says :—

सब्बे तस्सन्ति दण्डस्स, सब्बेस्सं जीवितं पियं ।
अत्तानं उपमं कत्वा, न हनेय्य न घातये ॥

i. e. All tremble before the rod, to all life is dear, putting one self in the place of another, one should neither slay himself nor encourge others to slay.

In Sutta Nipata Dhammik Sutta 19 Mahatma Buddha's teaching even for lay followers is :—

पाणं न हाने न च घातयेय्य, न चानु जञ्ञा हननं परेसं ।
सब्बेसु भूतेषु निधाय दण्डं, ये थावरा ये च तसन्ति लोके ।।

It has been translated by Bhikshu Dharma Ratna in Hindi as follows :—

संसार के स्थावर और जङ्गम सब प्राणियों के प्रति हिंसा त्याग, न तो प्राणी का वध करे, न करावे और न करने की दूसरों को अनुमति ही दे । सुत्तानिपात पृ० ७६

It means that one should abstain from not merely killing all beings himself but should not ask others to do so nor should he allow any one to kill beings in any way.

In the Vasal Sutta Mahatma Buddha clearly says.

एकजं वा द्विजं वापि, योऽध पाणं विहिंसति ।
यस्स पाणे दया नत्थि, तं जञ्ञा वसलो इति ।।

It means he who kills eggs, birds or animals and is not kind to living beings, should be known as a Chandala.

In the Lankavatara Sutra Chap. VIII. Buddha has condenned flesh food on all grounds and has advised that 'Due to innumerable reasons, the meat is Abhakshya

(non-edible) for a compassionate Buddhist. How will he take that meat which is being sold in streets ? It is obtained from blood, Vigour etc. then how can he who inspires to beget purity will eat it ? Meat should never be eaten and no animal should be killed in order to obtain it. The Jitendras have specifically enjoined upon each and every Buddhist that he should not take meat, wine and onion. There fore meat dishes should be avoided. It causes fear to living beings and is a hindrance in Moksha Dharma. The following verses are worth quoting in this connection—

लाभार्थं हन्यते प्राणी, मांसार्थं दीयते धनम् ।
उभौ तौ पापकर्माणौ, पच्येते रौरवादिषु ॥

वक्ष्यन्त्यनागते काले, मांसादा मोहवादिनः ।
कल्पिकं निरवद्यं च, मांसं बुद्धानुवर्णितम् ॥
त्रिकोटिशुद्धं मांसं वै, अकल्पितमयाचितम् ।
अचोदितं च नैवास्ति, तस्मान्मांसं विवर्जयेत् ॥

लङ्कावतार सूत्र अ० ८ मांसभक्षणपरिवर्त ।

In these verses it is stated that a living being is killed out of greed and money is given to purchase its flesh. Both the killer of animals and purchaser of flesh are sinners and are boiled in the hell fire. Some iguorant flesh eaters

will say in future that even Mahatma Buddha sanctioned some kind of flesh which was not seen, heard or supposed, but such a thing is not practically possible and so one should abstain from meat eating altogether.

In the Majjhima-Nikaya 1 P. 369 it is stated—

What is sinful in the taking of food lies in this that other life is destroyed and thereby suffering is caused in the world. Since animal life is more highly organised and much more sensible to pain than plant life and so the good man will in no case, either directly or indirectly be the cause of killing animals for his food. In consequence of this he will not eat the flesh of any animal in any case where he has seen or heard or supposes that it has been killed for his sake. These are three cases, jivaka, where I say that meat shall not be accepted, seen, heard or supposed. (Majjhim-Nikaya 1 P. 369)

As pointed out in the Lankavatar Sutra Chap. 8 quoted above, the conditions laid down here can not be fulfilled by any flesh eater and hence one must abstain from meat-eating altogether. It is further stated in the Lankavatar Sutra—

योऽतिक्रम्य मुनेर्वाक्यं, मांसं भक्षति दुर्मतिः।
लोकद्वयविनाशार्थं, दीक्षितः शाक्यशासने ॥

Which means that he who being a man of wicked intellect, eats flesh violating the injunctions of Lord Buddha, spoils this and the other world. Hence Mahatma Buddha has declared in un-ambiguous terms—

अनुज्ञातवानस्मि स्वयं वा परिभुक्तवानिति नेदं स्थानं विद्यते। नहि आर्यश्रावकाः प्राकृतमनुष्याहारमाहरन्ति कुत एव मांसरुधिराहारमकल्प्यम्। तथागता धर्माहार स्थितयो न सर्वामिषाहारस्थितयः। अकल्प्यं मांसभोजनम्। सर्वसत्त्वैकपुत्रसंज्ञी कथमिव स्वपुत्रमांसमनुज्ञास्यामि परिभोक्तुम् ॥ (लङ्कावतार सूत्र अ० ८)

i. e. It is not all true that I have either myself eaten or allowed others to eat flesh.

The Arya householders (my followers) do not take all articles of ordinary food, how can they take food consisting of meat and blood ? Buddhas live up on proper food according to Dharma and not upon flesh. Therefore eating meat is forbidden. How can I who regard all beings as my children can allow people to take the meat of my own children ? can we ever imagine that such a passionate

lover of kindness who regarded all beings as his own children and preached against taking meat in such strong terms, himself used to take meat and that his last meal consisted of dried boar's flesh ? No, such a thing is inconceivable regarding a Mahatma Like Buddha. This misconception is due to the misinterpretation of the word सूकर मद्दवम् (Sukar Maddavam) which was prepared by his devotee Chunda for him and which, unfortanatedy caused dysentery and ended Mahatma Buddha's noble life. It is remarkable that neither in the Tibetan nor any of the Chinese accounts of the death of the Buddha is there any mention of pork at the last break fast. Nor is it mentioned in any of the Maha-yanist books, nor in the account of Chunda's feast given in the Sarvata Vinaya. Though Dr. Rhys Davids translated the word in one place by 'dried Boar's flesh' and in another place by 'tender pork', he was not satisfied with these interpretations and was inclined to regard it as a name for some vegetable article of food. This view is also taken by K. F. Newman who gives reasons for regarding the word as denoting some kind of edible fungus or mushrooms. It really sounds strange than a man of

eighty recognised holy for forty years, toothless in all probability, should be served with the flesh of an animal. Besides, such a food would be quite contrary to his own principles as pointed out above. Dr. Hoey who was a civilian officer of Gorakhpur, holds that at Pava, Buddha ate at the house of Chunda Sukara (not hog's flesh but Sukara Kanda or hog's root) which aggravated the illness that terminated his life. An an article taken by those keeping a fast, Sukar Kand is taken boiled. So this corresponds very nearly to Sukar Maddavam, the soft pulp of the Sukar Kand. It has got a sweet taste and has got thread-like things with in their pulp when boiled, and these cause a griping pain in weak stomachs. It possesses many of the names of the boar, such as Grishti, Sukari, Varahi and Varaha Kanda. This article of diet is spoken of in bad terms by medical authorities; it is always difficult of digestion, and some varieties of it are poisonous and often cause death with symptoms of dysentery. We are indebted to Prof. Shanti Bhikshu Shastri of Karl Marx University Lypzig (Germany) for his article on तथागत की चर्या तथा आमिषाहार प्रसंग published in the 'Vishvajyoti' Magazine

of Hoshiar Pur for May 1957 and to Prof. Lalit Mohan Kar, Kavya Tirth M. A. B. L. for his article on 'The last supper of Buddha' published in the 'Organiser' Delhi in its issue of 18th March 1957. We hope, this will remove all misconceptions regarding the subject and all followers and admirers of Mahatma Buddha will become strict vegetarians.

SOME OTHER WORKS

OF

Pt. Dharma Deva Vidya Martanda.

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